

*Lea. Sambetti*

° The Mystery  
O F  
RHETORICK  
UNVEIL'D.

Wherein above 130 of  
The Tropes and Figures are  
severally derived from the *Greek* in-  
to *English*; together with lively De-  
finitions, and Variety

Of { *Latin,*  
*English,* } Examples,  
*Scriptural,* }

Pertinent to each of them apart.

Eminently delightful and profitable for  
young Scholars, and others of all sorts, ena-  
bling them to discern and imitate the Elegan-  
cy in any Author they read, &c.

By JOHN SMITH, Gent.

*Ut hominis decus est ingenium :*  
*Sic ingenii lumen est Eloquentia. Cic.*

London, Printed for George Eversden in Amen  
Corner, 1683.





*C. N. Greenough fund*



To the Right Worshipful,  
**Sir Martin Noell, Knight.**  
Honoured Sir,

**T**HE good Affection you bear  
unto all kinds of polite Li-  
terature, accompanied with  
your genuine Inclination  
thereunto, and in particu-  
lar to Elocution, together with those ma-  
nifold Obligements which your Noble  
Self, and worthy Stock (viz. Mr. Ed-  
ward Noell and James Noell of Totten-  
ham in the County of Middlesex Esq.) have  
accumulated upon me, do incite and in-  
courage me to employ that breath which I  
would have spent in Expressions of Gra-  
titude and Observance, to beg your wor-  
ship to increase the causes of it, and do  
thereupon beseech you to accept the tender  
of my Duty in this small Present, to grant  
that your Protection, and the Author your  
Pardon, with favourable Permission to  
style himself,

Your Worships faithful  
Humble Servitour,  
**JOHN SMITH.**

215-7 Answer to the Reader

## The Author to the Reader.

*Courteous Reader,*



Ere it absolutely necessary for him that would write of Eloquence to be perfectly eloquent, I would easily confess my self too rash in this enterprise: But having seen often those treat knowingly of painting that never held Pencil, and *Cicero* remarking that *Aratus*, by the common consent of learned men, wrote excellently of the Heavens and Stars, though he was no noted Astronomer; I'm encourag'd to say, why then may not I too discourse of Eloquence without being an Orator? *Galen*, that great Master of Physick, who wrote so learnedly of every part of that Science, was little seen in the Practick; Nor are those that discourse best of the embattailing Armies, and differencing Military functions, always the best Warriors, or the

*To the Reader.*

most daring. The like may happen in this subject, that he, who is able to set down the rules and laws which ought to be observed in speech or style, may notwithstanding find himself defective in the application; and so may be said to give that to others, which he hath not himself: But this treatise indeed may not so properly be termed a Direction to the Art of Rhetorique, as a Key to unlock and lay open those abstruse difficulties which the Tropes and Figures have hitherto, not only been masked with, but lock'd up under; I mean from such at least, as are altogether unacquainted with the *Greek* tongue, and have not directed their studies to that subject.

*Object.* But it may be you will say, there were several books extant before, that much illustrate the Tropes and Figures of Rhetorique.

*Answer.* It is very true, that many learned Worthies have done exceeding well herein; yet to use the expression of one of them: That a child upon a Gyants shoulders can see farther than the Gyant: So I, having the help of their



*To the Reader.*

their labours, and of other Books, have by Divine assistance (without ostentation be it mentioned) used a more distinct and easie method throughout the whole current of my Discourse, than any other upon this Subject yet extant; whereby matters of high & excellent sublimity are bowed down to the weakest capacities.

I render the English of each Trope and Figure, and likewise the *English* of the words, from whence they are derived, whether from the Greek or Latin, then a brief definition and lively character and representation of each Trope and Figure, then choice Latin and \* English Examples pertinent to each of them, as also a brief and plain explanation of the terms used in Rhetorique, with an Alphabetical Table for the ready finding each of the Tropes and Figures.

Lastly, For that the holy Scripture is not barren of, but abounds with \* Tropes and figures of all sorts containing the most excellent and sublimest elo-

ward the end of the discourse, to wit, to affect the heart with the sense of the matter in hand: as *Ecc. 1. 2.* Vanity of Vanities, saith the Preacher, vanity of vanities, all is vanity; where we may see that it is no vanity to teach the vanity of the creatures in Rhetorical elegancies.

\* The English Examples are most of them streams from Sir Philip Sidneys fountain.  
\* Note that Rhetorique sets for-

*To the Reader.*

quence, and is like a pleasant Garden, bedecked with flowers, or a fruitful field, full of precious Treasures, I apprehended it a work worthy the undertaking, to dig into those sacred Minerals for the better finding out the Metaphors, Metonymies, Synecdoches, &c. which lie hid there, and have given Scriptural Examples pertinent to each of the Tropes and Figures: For the bare reading of the Scripture, without searching into its heavenly Mysteries and meaning, is like the coming into a Treasury, wherein we see many costly things folded up, and some ends appearing out, but when they be all unfolded, then doth their glory more affect us for the present, yea, and leave in us a deep impression of their excellency: Besides, the ignorance of Rhetoriques is one ground (yea, and a great one) of many dangerous Errors this day; as upon perusal of the Scriptural Examples of Synecdoche, Metonymie, &c. will manifestly appear, where you have not only bare instances, but divers Texts cleared and explained; for though the Spirit of the Lord be indeed that Golden  
Key

## To the Reader.

Key, that opens the sealed Mysteries of the Book of Truth, and inspires the soul with the understanding of the hidden wisdom therein; and those men, whose understandings are not opened by him who hath the Key of *David*, be they never so learned, yet by reason of the blindness of their hearts, seeing they see not, and hearing they understood not the wonders in Gods Law: yet, all Science, and particularly Rhetorique, where it is reduced to a blessed subordination and conformity to the teachings of the Spirit of Truth, is a good gift of God, proceeding from the Father of Lights, and very conducent to the unfolding and right understanding of the Figurative and Tropical Elegancies of that blessed Book, which abounds with the most excellent and divinest eloquence:

\* And herein we must beware that we take not those things literally which are to be understood spiritually; that we go not out to a figurative acceptation of any place of Scripture, where

Scripture which hath a Tropical word, we may not think the whole place figurative: as *Matth. 26. 28.* This is my blood which is shed for many, &c.

Luke 24.  
45.  
Isa. 29. 11,  
12.  
Rev. 3. 7.  
Eph. 4. 18.  
Luk. 8. 10.

\* Mat. 26.  
26, 27.  
This is my  
body, &c.  
take heed  
you take  
not the  
sign for  
that where-  
of it is but  
a sign.  
Where  
there is a  
sentence in

To the Reader.

we have not a sufficient reason (grounded upon some word of truth) why the proper sense or signification of the words may not be adhered unto; for we must never leave off the proper sense, unless the coherence of the Text, the Analogie of faith, or some other place of Scripture require a figurative Exposition. And it is very dangerous to make figures, where the Scripture makes none; or to make the scope and sense bleed with straining it too hard. *Origen* would sometimes take that literally, which ought to be understood mystically, and thus mistaking that place, *Matth. 19. 12.* And there be Eunuches which have made themselves Eunuches, for the Kingdom of heavens sake: he gelt himself; and he also sometimes would allegorize plain Scriptures, that is, such as are to be taken literally, or in their proper signification: But the difference will easily appear to the wise and observant Reader; \* *Mat. 26. 29.* *I will not henceforth [drink] of this fruit of the Vine, until that day when I drink it new with you in my Father's Kingdom;* where the first word [drink] hath

\* Thelike  
in Joh. 1. 10.  
4. 35. & 4.  
13. 14.



*To the Reader.*

hath a proper or literal signification; but the latter a Metaphorical, of their Communion, or partaking of the joyes of Heaven. This work will also be very useful and advantageous to youth, and others, enabling them to find out the elegancy in any Author, and likewise help the invention of learners, who may beautifie a speech, and adorn a discourse with elocution, by drawing their discourse through the several Tropes or Figures, and taking what may best besit their purpose: So I will detain thee no longer in the Porch, but invite thee into the House, and such as I have, set before thee; if there be no such varieties as were expected; yet, let it have acceptance with thee, seeing it is according to my ability; Thus do, and thou wilt engage him, who is,

*From my Chamber  
in Mountague  
Close, South-  
wark, March 27.*

*Thy real wel-  
wisher,*

*John Smith.*

*1656.*



The Contents of the Pre-ambular  
part of this BOOK, viz,

<b>R</b> hetorick, what, with the use there- of,	page 1
A Trope, what,	2
The Affections of Tropes, what; and how many,	3
A Figure, what,	ibid.
The difference between a Trope and a Fi- gure,	4
A Figure of a word, what,	5
A Figure of a Sentence, what,	4, 5, 6
The difference between a Figure of a Word, and a Figure of a Sentence,	5, 6
Figures of a Word, which,	5, 6
Figures of a Sentence, which,	7, 8

The

The Alphabetical Table, or a *Synopsis*,  
whereby the Reader may on a sudden,  
view all the *Tropes* and *Figures*, or  
find out which of them he principally  
aims at; where, next after the *Trope*,  
or *Figure*, is the genuine signification  
of the word in *English*, then a brief  
description of each *Trope* and *Figure*,  
and lastly a referring to the Pages,  
where they are largely Explained and  
Exemplified: Note likewise that some  
words, which are neither *Tropes*, nor  
*Figures*, yet being abstruse words and  
incident to the unveiling divers of the  
*Figures*, are here inserted, and the  
Reader referred to the Pages, where  
they are also described and exem-  
plified.

---

A

**Æ** Nigma, a Riddle, or an obscure Allegory,  
pag. 72

Ætiologia, a rendring of a reason: a figure  
when the reason of a thing is shewn, 119

Allegoria, Inversion or Changing: a Trope  
whereby a sentence must be understood otherwise  
than

## The Index.

- than the literal interpretation shews. 51
- Anacœnosis, Communication: a figure whereby we consult, and as it were argue the case with others. 146
- Anadiplosis, Redoubling: a figure whereby the last word, or sound of the first clause is repeated in the beginning of the next. 80
- Anamnesis, Remembrance: a figure whereby we call to mind matters past, &c. 229
- Anaphora, Reherſal, a figure when several clauses of a sentence are begun with the same word or sound, 84
- Anastrophe, a prepoſterous placing of words or matter. 188
- Antanaclasis, a bearing back: a figure when the same word in likeness is repeated in a various (if not in a contrary) ſignification. 104
- Anthropopathia, a ſpeaking after the manner of men. 193
- Anthypophora, a contrary illation, or inference: ſee it in Prolepsis. 123
- Antimetabole, a turning of the words in a ſentence upside down. 113
- Antiphrasis, a word or ſpeech to be underſtood by the contrary. 64
- Antiptosis, the putting of one caſe for another. 181
- Antistœchon, a change of letters: a figure whereby one letter is put for another. 134
- Antithesis, Opposition: a figure whereby one letter is put for another. 163
- It is also a Rhetorical Exornation when contraries are appoſed to contraries in ſpeech or a ſentence. 164
- Ana-

## The Index.

**Antonomasia**, a putting of one name for another : a figure when another name, a common name ; or a nickname, is put in stead of a proper name. 57

**Aphæresis**, a taking away ; a figure whereby a letter, or syllable is taken away from the beginning of a word. 161

**Apocope**, a cutting off, a figure when the last letter or syllable of a word is cut off. 162

**Apodioxix**, Rejection : a figure when any argument or objection is with indignation rejected, as very absurd, &c. 214

**Apodixis**, demonstration or evident proof. 214

**Apophasis**, a denying ; a kind of an Irony, whereby we deny that we say, or do, that which we principally say or do. 156

**Aporia**, Doubting : a figure whereby we deliberate, and as it were, argue the case with our selves. 144

**Apopsiopefsis**, an holding ones peace : a figure when through vehemency, the course of the sentence begun is so stayed as thereby some part of the sentence not being uttered, may be understood. 142

**Apoltrophe**, a turning away or dislike ; a diversion of speech to an other person, than the speech appointed did require. 150

**Astifmus**, a civil and pleasant jest. 67

**Asynderon**, without a copulative. 173

**Auxesis**, an encreasing ; an Exornation when for amplification, a more grave and substantial word, is put instead of the proper word.

## The Index.

### C.

**C**atachresis, Abuse: it is the abuse of a Trope, and is when words are too far wrested from their native and genuine signification. 41

Charientismus, Pleasantness: a Trope whereby unpleasing matters are mitigated with pleasant words. 66

Chronographia, a description of times and seasons. 208

Climax, Gradation: a figure when the succeeding clauses of a sentence transcend each other by divers degrees. 82

Compar, even, equal; a Rhetorical Exornation whereby the parts of a sentence do consist almost of the like number of syllables, &c. 202

### D.

**D**iaresis, Division: a figure when one syllable is divided into two parts. 168

Dialogismus; a conference between two: a figure when as one discussing a thing by himself; as it were talking with another, doth move the question and make the answer: see Profopopeia. 234

Dialyton, Disjoyned. This figure and Asyndeton are alike. 173

Diaстole, Extension: a figure whereby a syllable, short by nature, is made long. 167

Diatyposis, description or information of a thing: a figure whereby we having spoken of a thing in general, descend unto particulars, &c. 231

Dilem-



## The Index.

Dilemma, *an horned or double argument: which every way convinceth, &c.* 240  
 Dissimilitudo, *Dissimilitude* 199

### E.

**E** Cphonesis, *Exclamation.* 134

Ecthlipsis, *a striking out: a Grammatical figure when the letter M, with his vowel is taken away, the next word beginning with a vowel.* 167

Ellipsis, *Defect: a figure when in a sentence a word is wanting, to make that sense which hath been spoken.* 168

Emphasis, *efficacy of expressing: a figure whereby a tacite virtue and efficacy of signification is given to words, &c.* 138

Enallage, *a change of order: a figure whereby the number or gender, mood, &c. are put one for another.* 185

Enantiosis, *Contention: a figure when we speak that by a contrary, which we would have to be understood as it were by affirmation.* 115

Enthymema, *conceptions of the mind; an Enthymem, or imperfect syllogism, wherein the Major or Minor proposition being wanting, is looked for.* 239

Epanalepsis, *a taking back: a figure when a sentence is begun and ended with the same word or sound.* 99

Epanodos, *Regression, or turning back: a figure when the same sound is repeated in the beginning and the middle, in the middle and end of a sentence.* 100

Epanorthosis, *Correction, or amending: a figure*

## The Index.

figure when in our speech, something that went before, is called back and corrected, &c. 139

Epenthesis, Interposition; it is the interposition of a letter or syllable in the middle of a word 162

Epimone, a tarrying long upon one matter: a figure whereby we continue and persist in the same cause, much after one form of speech, &c. 216

Epiphonema, Acclamation; an applause of a thing approved, &c. 137

Epistrophe, a turning to the same sound: a figure when divers sentences end alike, &c. 86

Epitrophe, Permission: a figure when we seriously or Ironically permit a thing, &c. 126

Epizeuxis, a joyning together: a figure when the same word is doubled by way of Emphasis, &c. 78

Erotesis, Interrogation: a figure whereby we either demand a question, earnestly affirm, or vehemently deny a thing. 130

Evocatio, a calling forth: a figure when the Nominative case to a Verb of the third person is set before a verb of the first or second person, &c. 180

Euphemismus, a fair or favourable kind of speech; a figure whereby a word of a good and bad signification is interpreted to the better part, &c. 209

Exegesis, Explication: a figure when that which was first spoken more darkly, is afterwards in the same sentence more manifestly explained and confirmed. 194

Exergasia, a polishing or trimming: a figure when

## The Index.

when we abide still in one place, and yet seem to speak divers things, &c. 207

Expositio, Expedition, or quick dispatch: a figure when many parts or reasons of an argument being enumerated and touched; all are destroyed, save that only upon which the speaker intends to stand and rest upon. 230

### G.

**G**Nome, a sentence: a figure when we bring in a sentence or some remarkable saying of another to the same purpose with the Author, he being not named. 226

### H.

**H**Ebraism, or a speech after the manner of the Hebrews, &c. 212

Hellenismus, a Grecism or imitation of the Greeks in phrase or construction. 182

Hendiadys, a dividing of one thing into two: a figure when one thing is expressed by more words. 184

Hirmos, a bond or knot: a figure whereby a sudden entrance is made into a confused heap of matter, &c. 155

Homœoptoton, falling out alike: a figure whereby divers clauses end with the same letter or syllable. 200

Homœoteleuton, ending alike: a figure whereby divers parts, or members of a sentence end alike, &c. 201

## The Index.

**Horismos**, *Definition*: a figure whereby we declare what a thing is, and is usually when we distinguish between words by defining both of them, &c. 218

**Hypallage**, a changing: a figure when the natural order of the words is changed, &c. 189

**Hyperbaton**, a passing over: it is a transposed order of words; a figure when words agreeing in sense: are in place disjoyned. 188

**Hyperbole**, *Exuperation*, or passing of bounds; it is when the Trope is exceedingly enlarged, or when in advancing or repressing one speaks much more than is precisely true, yea, above all belief, &c. 46

**Hypophora**, an objection; it propounds an objection, and is, when the speaker makes answer to his own demand: see *Prolepsis*. 123

**Hypothesis**, a supposition. 145

**Hypotyposis**, *Representation*: a figure when a whole matter is expressed so particularly and in order, that it seems to be represented unto ocular inspection, &c. 109

**Hypozeugma**, a joyning together in the end: a figure when the common word is put in the last clause: see *Zeugma*. 169

**Hysterologia**, a preposterous speech, or a placing of that before which should succeed, and contrarily, &c. 190

### I.

**Incrementum**, an increasing: a figure when a speech ascends by degrees from the lowest to the highest, &c. 128

**Inversio**,

## The Index.

**Inversio**, a turning upside down : a figure whereby the speaker brings in a thing for himself, which was alledged against him. 121

**Ironia**, mocking or counterfeiting : a Trope whereby in derision, we speak contrary to what we think or mean. 38

### L.

**L**itotes, smalness, or extenuation, a figure when less is said than signified : whereby sometimes a word is put down with a sign of negation, when as much is signified as if we had spoken affirmatively ; if not more, &c. 60

### M.

**M**artyria, Testimony : a figure when the speaker confirms something by his own experience. 215

**Meiosis**, extenuation, or diminution : It is when less is spoken, yet more is understood, or when for extenuation sake we use a more light and easie term than the matter requires, &c. see in Hyperbole. 48

**Mesoz Zeugma**, a joyning together in the middle : a figure when the common word being placed in the middle clause, knits together the precedent and subsequent words, &c. See this in Zeugma. 169

**Metabasis**, Transition : a figure when we are briefly put in mind of what hath been said, and what remains further to be spoken, &c. 220

**Metalepsis**, Participation : it is the multiplying of a Trope in one word, and is when there are many Tropes in one word, &c. 44

**Metaphora**, Translation : it is a Translation of  
(a 4) words



## The Index.

words from one species to another : a Trope when we express our selves by a word of like signification unto that which we mean, &c. 8

Mataplasmus, Transformation, or a changing from one shape to another : a figure when by reason of the verse, &c. something is necessarily changed, &c. 161

Metathesis, Transposition, or an alteration of the order of a thing : a figure whereby one letter is put for another. 166

Metonymia, Transnomination, or change of names : a Trope whereby the cause is put for the effect, the Subject for the adjunct, or contrarily, &c. 11

a Metonymie of the Efficient. 13, 14

a Metonymie of the Effect. 15

a Metonymie of the Subject. 16

a Metonymie of the Adjunct. 22

a Metonymie of the Matter. 14

a Metonymie of the Instrument. 17

a Metonymie of the Antecedent. 26

a Metonymie of the Consequent. 27

a Metonymie of things going together. 28

a Metonymie of the end. 28

a Metonymie of the form. 29

Mimesis, Imitation : an imitating the language of others, &c. 228

Mycterismus, a disdainful gibe or scoffe, near a Sarcasm. 229

Q.

**O** Nomatopœia, the feigning of a name : a figure whereby a word is made by a certain sound, &c. 63

Oxymo-

## The Index.

**Oxymoron**, *subtilly foolish* : a figure when the same thing is denyed of it self, or when a contrary Epithet is added to any word. 117

### P.

**P**arabola, a parable or similitude, a comparison made under some similitude. 104

**Paradiastole**, *Distinction* : a figure when we grant one thing, that we may deny another, &c. 111

**Paragoge**, *Production*, or lengthening : a figure when a letter or syllable is added to the end of a word. 163

**Paralipsis**, *Preterition*, or overpassing; it is a kind of an Ironie; and is when you say you pass by a thing, which yet with a certain elegancy you touch at full. 157

**Paralogismus**, false reasoning or a sophistical conclusion. 243

**Parathesis**, *Apposition* : a figure of construction, whereby substantives are added in the same case, &c. 180

**Parechasis**, *Digression*, or *Excursion* : a figure whereby something beyond the purpose or intended matter, goes out from the appointed discourse. 223

**Parechesis**, *Allusion* : a figure when we bring in something of anothers to another intent than his own. 224

**Paregmenon**, a derivative or derived from : a figure when words, whereof one is derived of another, are joyned together. 227

**Parelcon**, *Prolonging* : a figure when a syllable or whole word is added to another in the end of it, &c. 177

**Paren-**

## The Index.

**Perenthesis, Interposuion;** it is a clause comprehended within another sentence without which notwithstanding the sentence is full, or the sense sound. 178

**Parce mia, a proverbial speech, &c.** It is the continuation of a Trope in a speech when proper and peculiar respect is had to the common use, &c. 70

**Paronomasia, likeness of words:** a figure when by the change of one letter or syllable in a word, the signification also is much altered, &c. 102

**Parthesia, liberty or boldness of speaking:** a figure when we speak freely and boldly concerning things displeasing, &c. 210

**Pathopœia, expression of the affections of the mind, or an exceeding stirring up of the affections, &c.** 244

**Periphrasis, Circumlocution, or speaking of one word by many;** a figure when we shadow out a thing by some equivalent expressions, &c. 158.

**Pleonasmus, Superfluity:** a Gram. figure whereby some superfluous word (though not without its sufficient importance) is added in a sentence, &c. 176

**Ploce, binding together, or a continuation without interruption:** a figure when a word is by way of emphasis so repeated, that it denotes not only the thing signified, but the quality of the thing, &c. 106

**Polypoton, variation of cases, or a change of the termination, end, or case:** a figure when several cases of the same Noun, and Tenses of the same Verb, are used in conjoined clauses, &c. 107

**Poly syndeton, diversly and many ways coupled by Conjunctions:** a figure signifying superfluity of conjunctions, &c. 175

Pro-

## The Index.

**Proecthesis**, an exposition which is sent afore : a figure when the speaker doth by his answer ( containing a reason of what he, or some other hath said or done ) defend himself or the other person as unblamable, &c. 233

**Prolepsis**, Anticipation: or the prevention of an objection : a figure whereby that which may be objected is anticipated, &c. 122

It is also a certain summary pronounciation of things ; and is made when the congregation of the whole doth aptly agree with the verb or adjective , &c. 125

**Prosopopœia**, a feigning of the person : a figure when in our speech we feign another person speaking, &c. 146

**Prosthesis**, a putting of one thing to another: a figure whereby a letter, or syllable is added to the beginning of a word. 161

**Protozeugma**, a joyning together in the beginning; a figure when the common word is expressed in the beginning of the clause or sentence, and omitted after : see in Zeugma. 169

S.

**Sarcasmus**, a biting scoffe or taunt; near an Irony, but somewhat more bitter. 66

**Similitudo**, a similitude, &c. 198

**Syllepsis**, Comprehension : a figure of construction, when a nominative plural is joyned to a verb singular, or on the contrary : Or it is a comprehension of the more unworthy under the more worthy, &c. 171

**Syllogismus**, a reasoning or rather a conclusion, which is made by reasoning together in argument : a Rhetor-

## The Index.

*Rhetorical syllogism* is a form of speech whereby the matter is amplified by conjecture, that is, by expressing some signs or circumstances thereof, &c. 237

*A Logical syllogism* is a perfect argument consisting of three parts, viz. Major, Minor, and Conclusion, whereby something is necessarily proved. 238

*Symploce*, *Complication*, or an agreement of words in a sentence: a figure when all our beginnings and all our endings are alike. 87

*Syneresis*, *Contraction*: a contraction of two vowels or syllables into one. 168

*Synalæpha*, a mingling together: a figure of Prosodia, whereby two vowels are gathered into one syllable, &c. 167

*Synchorexis*, *Concession*: a figure when an argument is Ironically yielded unto, and then marred with a stinging retort upon the objector, &c. 192

*Syncope*, a cutting away: or rendring shorter: a figure of Prosodia, when a letter or syllable is taken away, from the midst of a word. 162

*Syncrixis*, *Comparison*: a form of speech, which by apt Similitude shews that the example brought in is either like or unlike, or contrary, &c. 196

*Synecdoche*, *Comprehension*: a Trope where the more comprehensive words are put for the less comprehensive, and contrarily, &c. 30

*Synecdoche Speciei.* 30

*Synecdoche Partis.* 32

*Synecdoche Generis.* 34

*Synecdoche Totius.* 35

*Synecdoche Numeri.* 33. 36

It is also a Gram. figure when a common word or



## The Index.

or name is distained to a part, which is expressed by the Accusative case, &c.

**Synœceiosis, Reconciling:** a figure teaching to reconcile things that differ, and to repugn Common opinion with reason, &c. 116

**Synonymia,** a partaking together of a name; or divers words signifying one and the same thing: a figure when by change of words that are of like signification, one thing is reiterated divers times, &c. 152

**Synthesis, Composition:** a figure of construction, whereby a noun collective singular is joyned to a verb plural, &c. 186

**Systole,** a shortning: a figure of Prosodia, whereby a long syllable is contrary to its nature made short. 167

## T.

**T** Mesis, Section, or dividing: a figure whereby the parts of a compound or simple word are divided by the interposition of another. 183

## Z.

**Z** Engma, a joyning together: a figure of construction, whereby one Verb or Adjective answering the nearer to divers Nominative cases, or Substantives, is reduced to the one expressly, but to the other by supplement, &c. 110

*A Brief Explication of the terms used in  
Rhetorick, some being borrowed from  
Logick; and proposed in a Greek, and  
therefore to most in an unknown, dress.*

1. **A Cause**, is that by which any thing hath its being, as God, by whom the world, &c. hath its being.

2. *The Causeate*, is that which depends upon the Cause, as having its being thence: as, the Artifice from the Artificer; Misery from Sin.

3. *The Efficient*, is that which brings a thing to pass: as Christ, the Salvation of the world.

4. *The effect*, is that which is brought to pass by the Cause: as, the World by God; plenty by peace; penury by war.

5. *The End*, is the Cause for whose sake the thing is; or it is whatsoever is intended by any that set upon a work: as, To speak well is the end of Grammar; to grow rich, is a covetous mans end; to get learning, is intended by a Scholar.

6. *Finitum, or Medium*, is whatsoever is helpful to bring to pass a purposed end: as, industry and instruction, to get knowledge.

7. *Materia*,

7. *Materia*, is the matter or substance, of which any thing is made: as, Gold, of which a Ring; Silver, whereof a Cup is made.

8. *Materiatum*, is what is made of the matter; as, a Sword, of Steel; a Ring, of Gold.

9. *Forma*, the Form is that inward principle, by which any thing hath its being, or is what it is; as, the Soul, whereby a man is a man.

10. *Formatum*, is that which hath its being from the form: as, the man from his soul.

11. *Subiectum*, the Subject is that to which any thing is adjoyned or belongs; as, the mind, to which knowledge, or ignorance; man, to whom riches, or poverty, fame, or infamy, &c. belongs.

12. *Adjunctum*, the adjunct, is that which belongs to any thing: as, infamy to villany; light to the Sun; heat to fire.

13. *Genus*, is a more general title attributed to some things more special under it: as,

Substance, to { Metals.  
Living Creatures.  
Elements.

14. *Species*, is a more special title attributed to divers particulars under it : as,

Man to } *William*,  
          } *Thomas*,  
          } *John*.

15. *Totum*, is whatsoever hath parts : as, mans body hath head, heart, arms, &c. and so parts are such as make up the whole.

16. *Contraries*, are qualities which mutually destroy one another : as heat, and cold : wisdom and folly : light and darkness.

17. *Similia*, are such as agree in some qualities as, the good man is likened to the Palm in greenness, a wise man to an Ant in Providence.

18. *Abstractum*, the abstract signifies some form with the exclusion of the subject. The abstract is the substantive, as, whiteness : It is also called *Denominans*, the thing denominating.

19. *Concretum*, the concrete signifies the same form with those qualities which adhere to the subject : The concrete is the Adjective, as *albus*, white : It is also called *Denominatum*, the thing denominated.

THE

# THE MYSTERIE OF RHETORICK UNVEILED.

**R**hetorick, *Parrhesia*, Rhetorick, or the Art of eloquent and delightful speaking; derived from *ῥητορ* [*rheo*] *loquor*, to speak, and *ἱερο* [*hieros*] *artificialiter*, artificially.

Rhetorick is a faculty by which we understand what will serve our turn concerning any subject to win belief in the hearer: hereby likewise the end of the discourse is set forward, to wit, the affecting of the heart with the sense of the matter in hand.

It hath two parts, viz.

1. Garnishing of speech, called *Elocution*.
2. Garnishing of the manner of utterance, called *Pronunciation* (which in this Treatise is not principally aimed at.)

*Elocution*, or the garnishing of speech, is the first and principal part of Rhetorick, whereby the speech it self is beautified and made fine: And this is either

1. The fine manner of words, called a *Trope*: or,
2. The fine shape or form of speech, called a *Figura*.



## The Mystery

The fine manner of words, in the Greek, *τροπος*, [*tropos*] *verborum imitatio*, in English, a change of words derived from *τροπω*, [*trepo*] *muto*, to change.

A Trope is an instrument of Elocution, which adorns our Speech.

A Trope, is when words are used for elegancy in a changed signification; or when a word is drawn from its proper and genuine signification to another.

It is a garnishing of speech in one word, and is there only where the signification is changed: as, *Bellorum procella*. — *Magnes amoris*.

1. Chron. 16. 32, 33. The fields do laugh and sing: that is, look pleasantly and delightfully.

Luk. 13. 32, 33. Herod that Fox: that is, that politic dissembler.

In a Trope there are two things to be considered:

1. The Species.

2. The Affections.

The Species of Tropes are four, viz.

1. A Metonymy, which is when one meet or convenient reason or argument is put for another, as the Efficient for the Effect, the Subject for the Adjunct, &c.

Irony.

2. An Irony, which is when one contrary is put for another: as, *Ob haly Gemites*, for ungodly.

Metaphor.

3. A Metaphor, is a Trope which notes out comparison, and is when one like is put for another like, unto it, as, *the tempest of war*, &c.

Synecdoche

4. A Synecdoche, which is when words more comprehensive are put for words less comprehensive, and contrarily.

Secondly, The affections of Tropes, which are such qualities as may put ornament upon any

any of the forementioned Tropes.

The affections are five, viz.

1. *Catachresis*, which is when the Trope is abused, or the words too far wrested from their native signification: as, Hos. 4. 8. *They eat up the sins of my people.* *Catachresis.*

2. *Hyperbole*, which is when the Trope is exceedingly enlarged: as Luk. 10. 15. *Thou that art lifted up to Heaven.* *Hyperbole.*

3. *Metalepsis*, which is when divers Tropes are shut up in one word: as, 2 King. 2. 9. *I pray thee let me have a double portion of thy spirit.* *Metalepsis.*

4. *Litotes*, which is when a word is put down with a sign of negation, yet as much is signified, as if we had spoken affirmatively, if not more: as Job. 31. 17. *Job by this figure saith he hath not eaten his meat alone.* *Litotes.*

5. An *Allegory*, which is when the use of the same Trope is continued in a long discourse: as Ephef. 6. from the 11. to the 18. verse. *Put on the whole armour of God, &c.* *Allegoria.*

Note likewise, That *Antonomasia*, *Onomatopœia*, *Antiphrasis*, *Charientismus*, *Astismus*, *Sarcasmus*, *Paramia*, *Ænigma*, &c. are (though not so properly) called Tropes.

Secondly, The fine shape or frame of speech, called a *Figure*.

A *Figure* in the Greek, *σχῆμα*, [*schema*] (among other things) signifies principally *habitus*, *vestitum*, & *ornatum Corporis*, in English, the apparel and ornament of the body; which by a Metaphor is transferred to signify the habit and ornament of words or speech: it is derived from the Greek word *σχηματίζω*, [*schematizo*] *A Figure.*

*effingo, assimulo*, to represent, fashion, or feign.

A *Figure* is an ornament of elocution, which adorns our speech, or a garnishing of speech when words are used for elegancy in their native signification: as,

*Latet omnis hora, ut expectetur omnis hora.*

If error delight us, if error seduce us, error will ruine us,

And as in a *Trope*, or the fineness of words, words are considered asunder by themselves; so in a *Figure*, the apt and pleasant joyning together of many words is noted: and as of words, some are proper, others changed from their proper signification; so of speeches, some are right and proper as they are; others are figurative, or serving for the representation of another thing.

The signification of a *Figure* in Scripture is twofold:

1. When the Scripture it self propounds an Allegorical signification: as when 1 Pet. 3.20, 21. *Peter by the Ark of Noah*, signifies Baptism: And *Paul* in Heb. 11.29. by *the red Sea*, signifies Baptism: And in Joh. 3.14. *Christ his Cross by the Serpent*.

2. When a mans capacity or understanding induces or leads into a figure, and by an apt similitude agrees with some other clear sense or signification of Scripture.

A *Figure* is twofold, viz.

1. *Figura dictionis.*

2. *Figura Sententie.*

1. A garnishing of speech in words.

2. A garnishing of the frame of speech in a sentence.

Whereof

whereof the former belongs to the matter, and as it were, to the body of speech; but the latter, to the form, and as it were to the soul, that is, to the sentence.

The garnishing of speech in words, is where the elegancy lies in the placing of one word: as,

*While the mind is enslaved to vanity, vanity will lower the Conversation.*

A figure of a word is twofold; viz.

1. In the Dimension or measuring of sounds or words.

2. In the Repetition of sounds or words.

A figure in Dimension, is that sweet and pleasant number of sounds or words in a sentence.

The figure *Metaplasms*, Transformation, and all its kinds (being largely described hereafter) are figures in dimension: of this there are four kinds, viz.

In striking out, two, viz.

*Synalapha*, a mingling of vowels.

*Ecthlipsis*, a striking out of vowels.

1. Kind.

In adding to and taking from, six figures, viz.

*Prosthesis*, apposition.

*Apharesis*, a taking away.

*Epenthesis*, interposition.

*Syncope*, contraction.

*Paragoge*, production.

*Apocope*, a cutting off.

2. Kind.

In dividing and shortning, two, viz.

*Diarexis*, division.

3. Kind.

A note in the garnishing of speech in Words, & in garnishing the frame of speech in a sentence.

*Syneresis*, a shortning.

4. Kind,

In changing there are five Figures, viz.

*Imesis*, section, or a dividing.

*Metathesis*, transposition.

*Antithesis*, opposition.

*Diaſtole*, extension or stretching forth.

*Systole*, correction or shortning.

By the Table may be found each Figure, and where they are opened, illustrated and exemplified.

Secondly, A Figure of a word in repetition of sounds or words in a sentence :

If in the same word, it is *Epizeuxis*.

If in diverse, it is *Anadiplosis*.

If in the beginning of sentences, *Anaphora*.

If in the endings, it is *Epistrophe*.

If in beginnings and endings, *Symplœce*.

If in the beginning and end of a sentence, *Epanalepsis*.

If repeated backward, *Epanador*.

If a little unlike, and of divers originals and descents it is *Paronomasia*.

And if of the same original, it is *Polyptoton*.

See the Table for each Figure.

There are likewise other figures of a word, viz.

<i>Climax</i> ,	<i>Synchysis</i> ,	<i>Asyndeton</i> ,
<i>Antiacclasis</i>	<i>Hendiadys</i> ,	<i>Polyſyndeton</i>
<i>Antithesis</i> ,	<i>Hypallage</i> ,	<i>Hysterologia</i> ,
<i>Ploce</i> ,	<i>Hyperbaton</i> ,	<i>Zeugma</i> ,
<i>Paregmenon</i> ,	<i>Ellipsis</i> ,	<i>Hellenismus</i> ,
<i>Synæceiosis</i> ,	<i>Pleonasmus</i> ,	<i>Antiprosis</i> ,
<i>Oxymoron</i> ,		

Secondly



Secondly, Garnishing of the frame of speech, in a sentence, called *Figura Sententia*, is a figure, which for the forcible moving of affections, doth after a sort beautifie the sense and very meaning of a sentence: because it carries with it a certain manly majesty, which far surpasses the soft delicacy of the former Figures, they being as it were effeminate and musical, these virile and majestical. It is when the ornament lies in the whole sentence, or where the elegance is diffused through the structure of one, or more sentences: as,

Isa 1.2. Hear, Oh heavens! bearken oh earth!  
I have nourished and brought up children, and they  
have rebelled against me.

*Figura  
Sententia.*

The Figures of a Sentence are called pathetical, or such as move affection and passion; and are these, viz.

<i>Ecphonesis,</i>	<i>Periphrasis,</i>	<i>Parenthesis,</i>
<i>Epiphonema,</i>	<i>Diatyposis,</i>	<i>Parathesis,</i>
<i>Parrhesia,</i>	<i>Horismos,</i>	<i>Synonymia,</i>
<i>Epanorthosis,</i>	<i>Paradiastole,</i>	<i>Hypotyposis,</i>
<i>Aposiopesis,</i>	<i>Parechesis,</i>	<i>Metabasis.</i>
<i>Apostrophe,</i>	<i>Eroticis,</i>	

A Figure of a sentence is either in thought and musing, by the Greeks called in *Logismo*, or in questioning and answering, called in *Dialogismo*.

Figures of a sentence in *Logismo*, are *Apostrophe* and *Prosopopœia*. *Logismus*, is when a sentence is made or fashioned without conference.

Those are figures in *Dialogismo*, or in question

## The Mystery

ning and answering, when a sentence is made or fashioned in conference which consists in question and answer;

Of which kinds are,

*Aproia, Prolepsis, Epitrope,*  
*Anacænosis, Hypophora, Synchorefis.*

*Tropes and Figures* ( say the learned) are the vertues of speech and style, as *Barbarisms* and *Solecisms* are the vices.

There is no other Trope more frequent, excellent, and beautiful, than a *Metaphor*, because that which is the light and star of speech, and tends to richness, majesty, perspicuity and pleasantness, is a similitude brief and contracted into one word.

I shall therefore ( according to the learned *Farnaby*) begin with a *Metaphor*.

**M** *Etaphora*, gr. μεταφορα, *Translatio*, translation, or a removing over; derived from μεταφέρω, [ *metaphero* ] *transfero*, to translate.

\* It is the artificial translation of a word, from the proper signification, to another, not proper, but yet nigh and alike:

Or it is a translation of words from one species to another:

Or the friendly borrowing of a word to express a thing with more light and better note, though not so directly and properly as the natural name of the things meant would signify.

It is a Trope when we express our selves by a word of a like signification to that which we mean: or when the property of one thing is translated to another: as Gen. 6. 6. God is said to repent; where the property of man is translated to the omnipotent and omniscient God.

A *Metaphor* is pleasant, for that it enriches our knowledge with two things at once, with the Truth and a similitude:

And there is nothing in the whole universe, from whence the Simile may not be taken:

Dat propriæ similem translata Metaphora vocem. *Farnaby.*

*Lata seges. Gemmant vites. Duo fulmina belli.  
Ingenii flumen. Mens ferrea. Classis habenas.  
Princeps caput Reipublica. Virgilius Poetarum sol.  
Invidia flamma. Fulmen orationis. Flos nobilitatis.  
Expolire orationem. Amicitiam diffuere. Si sic loqui liceat.  
Si verbis audacia detur. Vivis coloribus virum depinxi.*

Two necessary Rules to be observed, viz.

1. A Metaphor ought not to be so far fetch'd, as that the similitude may not easily appear.

2. It ought to be drawn from the noblest things, as the Potes do, that choose rather to say, rose-finger'd, then red finger'd *Aurora*; as appears by the first English Example, where 'tis thought unfit to stoop to any Metaphor lower than the Heaven.

*English Examples of a Metaphor.*

The skie of your vertue overcast with sorrow.

You

You are the most excellent star that shines in the bright element of beauty.

The Wounds of grief. — flowers of Oratory.

Drops of dew are Pearls.

Folwers in meadows are stars.

The murmuring of the waters is musick.

To divorce the fair marriage of the head and body; where besides the cutting off of the head, we understand the conjunction of the head and body to resemble marriage.

To keep love close prisoner; that is to, conceal love.

There came through Cheapside a whole fleet of Coaches; for a great number.

### *Scriptural Examples.*

1 King. 10. 4. The Queen of *Sheba* saw the wisdom of *Solomon*; here saw, Metaphorically signifies, proved and understood.

Hagg 1. 9. You looked for much, and loe it came to little; here to look for, signifieth to hope for.

Jer. 8. 15. The neighing of horses is heard from Dan: that is, foreseen by the Prophet.

Eccles. 1. 8. The eye is not satisfied with seeing, nor the ear filled with hearing: we are in this place by the eye and ear to understand the desire of the mind kindled by those senses.

Thus in Scripture Christ is called a Vine, a Rock, a Lamb, a Lion, &c. And man, a shadow, a flower, grass, a wolf, a bear, a dog, &c.

Thus we read of Metaphors from leaven, salt, trees, seed, &c.

Besides

Besides many Hyperbolical Metaphors; as, in Hab. 2. 11. The stone shall cry out of the wall, and the beam out of the timber shall answer it.

Lam. 1. 4. The ways of Sion lament or mourn, &c. So,

Mat. 3. 11. Christ is said to baptize with fire, whereby we may understand, that fire is there put for the power of the Holy Ghost which purifies and refines as fire.

Psal. 82. 6. I have said ye are Gods, &c. whereby is signified from whom Magistrates have their authority, whose place they supply, whose person they represent, and whose example they ought to follow, both in executing Justice, and shewing mercy.

**M**etonymia, μετανομία, Transnominatio, a change of names, or the putting of one name for another; derived from μετανομάζω [*metonomazo*] transnominare, to change one name for another; or from μετά, which in composition signifies change, and ὄνομα, [*ónoma*] *Æolice* pro ὀνομα, [*ónoma*] *nomen*, a name.

A Metonymie is a Trope, or a form of speech whereby the orator or speaker puts one thing for another, which by nature are nigh knit together.

This change of name is used principally four waies.

1. When the *cause* is put for the *effect*.
2. When the *effect* is put for the *cause*.
3. When the *subject* is put for the *adjunct*.
4. When the *adjunct* is put for the *subject*.

Or, as others define it,



It is an exchange of a name, when one word comes in lieu of another, not for a similitude, but for other natural affinity and coherence.

*Farnaby.*

Atq; Metonymia imponit nova nomina rebus:

1. Efficientis, ut inventoris; *Marte Lyæo*. Auctoris: *Legitur Juvenalis*. *Livius ingens*.

Materiæ: *Pinus*, *ferrum*, *avis aceruus*, *arundo*.

Aut instrumenti: *Gladius*, *lingua*, *arma*, *manusq;*

2. Effecti: *Clades Libya*. *Mors frigida pallet*.

3. Subjecti: <sup>1</sup>*Carii*, <sup>2</sup>*Patera*. <sup>3</sup>*Germania*.

<sup>4</sup>*Rostra*.

<sup>5</sup>*Ucalegon*. <sup>6</sup>*Cor*, *os*. <sup>7</sup>*Patronus*. <sup>8</sup>*Nox*. <sup>9</sup>*Amaryllis*.

4. Adjuncti: <sup>10</sup>*Fasces*. <sup>11</sup>*Scelus*. <sup>12</sup>*Ætas nulla*.  
<sup>13</sup>*Libelli*.

*Met. Effi-*  
*cientis.*

1. A *Metonymie of the Cause*, is either when the cause is put for the effect, which is called a *Metonymie of the efficient*, or when the name of the matter is put for the thing made of the same, called a *Metonymie of the matter*.

1. A *Metonymie of the Efficient*, is when the Efficient cause is put for its effect; or when the name of the Inventor or Author is put for the thing invented or composed: as, in *Farnaby's* inserted examples, *Marte, pro pralis*; *Mars* being the feigned inventor of war — *Lyæo, pro vino*; *Lyæus* being one of the names of *Bacchus*, who was the feigned inventor of making wine: where also the names of *Juvenal* and famous *Livius* are put for the books or works, whereof they are Authors.

*Vulcanus*

*Vulcanus pro igne. Neptunus pro mari. Ceres pro pane. Venus pro amore.*

English Examples of a Metonymie of  
the Efficient.

*Vulcan* for fire. *Neptune* for the Sea. *Bacchus* for wine. *Venus* for love. *Mars* for war. *Mercury* for eloquence.

So Love is usually put for Liberality, the fruit and effect of love.

My blade is right *Sebastian*, for of *Sebastians* making.

He learn'd his Arguments of *Aristotle*, and his eloquence of *Tully*, i.e. out of *Aristotle's* and *Tully's* works.

Scriptural Examples.

Ezek. 7. 15. The sword is without, and the pestilence, and the famine within, &c. by sword, pestilence, and famine, is signified death, the effect of those causes.

Hag. 1. 11. And I called for a drought upon the earth, i. e. hunger and famine caused by drought.

Numb. 32. 23. And be sure your sin will find you out: where sin (the cause) is put for punishment, its effect.

Luk. 16. 29, 31. They have *Moses* and the *Prophets*, i. e. the writings of *Moses* and the *Prophets*.

Thus in Gen. 35. 18. The soul is put for life. See Lev. 20. 20. Plal. 128. 2. Luk. 24. 27. Joh. 5. 45, 46, &c.

Met. ma-  
teria.

A Metonymie of the Matter, is when the name of the matter, is put for the thing made of the same: as,

*Pinus pro navi*, a Pine-tree being much used where it grows, for building of ships.

*Ferrum pro Gladio*, a sword being made partly of Iron.

*Æs pro nummo*, brass and silver being the materials, whereof money is commonly made.

*Ferro facibusque invasit Italiam.*

*Sylva, pro domibus.*

English Examples of a Metonymie of  
the Matter.

I want Silver; where by silver, money is to be understood.

Thus Seed is put for children, and Earth for man.

They eat the finest wheat, and drink the sweetest grapes; by Wheat is understood bread, and by Grapes wine.

Scriptural Examples.

Psal. 115. 4. Their Idols are silver and gold, *i. e.* made of those metals.

Psal. 105. 18. He was laid in Iron, *i. e.* in Fetters made of Iron.

Gen. 3. 19. Dust thou art, *i. e.* thou art formed out of the Dust.

Gen. 4. 25. For God hath appointed me another seed instead of Abel, *i. e.* another child.

Dan.

Dan. 5.4. Worshipped wood and stone, i.e.  
Idols made of wood and stone.

In like manner also the instrument is put for the effect thereby; as, Met. Instrumenti.

*Gladius pro cade. Lingua pro sermone.  
Arma pro Bello. Manus pro Scriptura.*

*English Examples.*

The unlikely have worn the Crown; here the Crown being an instrument of Royal Dignity, signifies a Kingdom.

The sword (being the instrument of slaughter) is put for slaughter.

In like manner the Tongue for speech; Arms, for war; the hand for the manuscript, or handwriting.

*Scriptural Examples.*

Jam. 3.8. But the tongue can no man tame; where the tongue (the instrument of speech) is put for the speech.

2 Tim. 1.6. Was not ashamed of my Chain, i.e. of my bonds or bondage.

See Prov. 10.20. and 25.15.

Job 31. 6. Let God weigh me in an even ballance; here ballance (the instrument of equity) is put for equity it self.

See Exod. 5.3. 1 Sam. 22. 17. 1 Cor. 16. 21. &c.

2. A Metonymie of the effect, is when the effect or thing caused, is put for its cause; as, Met. Ef. festi.

*Glades*

*Clades Lybia, pro Cladis effectoribus, qui eadem Lybia intulerunt. Mors frigida pallens, i. e. pallidos reddit.*

*Victoria naturâ insolens & superba est, i. e. insolentes & superbos reddit.*

### English Examples.

Hereby we say, death is pale, fear sad, anger hasty, wine bold; by which is signified, that death makes pale, &c,

Thus, Love is said to be bountiful, for that it renders one bountiful.

### Scriptural Examples.

Exod. 15. 2. He is become my salvation, i. e. my Saviour.

Gen. 25. 23. Two nations are in thy womb, i. e. the fathers of two nations; that is *Esau*, the father of the Idumeans, and *Jacob*, the father of the Israelities.

2 King 4. 40. There is death in the pot, i. e. some deadly thing which causeth death.

Mark 6. 17, 25. A dumb and deaf spirit, i. e. making the possessed dumb and deaf.

See Rom. 7. 7. Heb. 11. 39. Joh. 3. 19. and 17. 3.

Met. Subjecti.

3. A *Metonymie of the subject* is when the subject, or that to which any thing belongs, is put for the Adjunct, or that which belongs thereto.

And it is made these nine ways, viz.

1. When the Subject is put for the Accident inherent : As,

*Curii,*



<sup>a</sup> *Curii*, victory; *Curius* being the name of a certain victorious Captain.

2. When the container is put for the thing contained: as,

<sup>b</sup> *Patera*, pro potu in eis contento. *Crumena*, pro nummis. *Animosum pectus*, pro corde.

English Examples.

The Cup, for the wine contained in it.  
The Purse, for the money therein, &c.

Scriptural Examples.

Mat. 26. 27. Luk. 22. 20. By the Cup is signified the wine contained therein. See Jer. 49. 12, &c.

3. When the Place is put for the Inhabitants of the same, or for the things it containeth: as,

<sup>c</sup> *Germania*, pro Germanis. *Urbs* pro *Civibus*. *Carcer*, pro *vinctis*. *Anglia* pro *Anglis*.

English Examples.

The City met the General; for the Citizens, &c.

It is difficult to overcome *Italy* by war, or *Greece* by learning; meaning the Italians and Grecians.

We are to war against *Spain*, i. e. against the Spaniards.

## Scriptural Examples.

Luk. 13. 14. Oh Jerusalem, Jerusalem, which killest the Prophets, &c. by Jerusalem is meant the Rulers and People of that City.

Deut. 4. 26. I call heaven and earth to record; here by heaven and earth, Moses understands all in heaven and earth.

Gen. 39. 4. He made him Ruler of his house, i. e. of all his servants, treasures, and goods in the house.

Mat. 10. 15. It shall be more tolerable for Sodom and Gomorrah.

Mark 1. 32. And the whole City was gathered together at the door, i. e. the inhabitants of the City. See Luke 19. 9. Acts 26. 31. Mat. 16. 18.

4. When the place is put for the actions properly done in the place: as,

<sup>a</sup> *Rostrum pro sermone. Academia, aut Schola, pro doctrina. Sylva pro venandi studio.*

## English Examples.

The Hall is done, i. e. the Action of that Court of Judicature.

Thus an Academy or School is put for learning.

## Scriptural Examples.

Psal. 68. 29. Because of thy Temple at Jerusalem; here by Temple is understood the holy exercises and divine worship used in the Temple.

5. When

5. When the possessor is put for the thing possessed : as,

*Ucalegon*, a noble Sage of Troy, whose name is here put for nobility and sagacity.

*Sic dicitur hominem devorari, cujus patrimonium devoratur.*

*Apud me, i. e. domi mea.*

*English Examples.*

Hereby, lands, houses, and ships, are often called by the owners names.

Thus, with me, is usually to be understood at my house.

So we say of some Guardians, They have devoured the Orphans, intimating the Orphans patrimony.

*Scriptural Examples.*

Joel 3. 20. Judah shall be inhabited for ever : here *Judah* the son of *Jacob*, is put for the land of Jewry, which was promised to his posterity, and by them possessed.

Gen. 15. 3. A servant with me, that is, in my house.

Gen. 18. 3. Depart not I pray thee from thy servant, i. e. depart not from my tent.

6. When the seat or place is put for the quality inherent to the same : as,

*Cor* ; os. *Cor pro prudentia qua sedem habet in corde, unde prudentes cordati dicuntur ;* ) os, *pro pudore, qui se ore, i. e. vultu prodit. Aut aliquando cor fortitudinem significat :*

*Non tibi plus cordis, sed minus oris inest.*

*The Mystery**English Examples.*

Thus the heart is put for wisdom, because wisdom hath its seat there. And sometimes also, the heart is put for courage and fortitude by this Trope.

*Scriptural Examples.*

Jer. 17. 9. The heart is deceitful, &c. the heart being the seat or place, where the soul keeps its chief residence, is here and elsewhere, put for the will, affections, and whole soul, as the qualities inherent thereunto.

Prov. 6. 32. Who so committeth adultery with a woman, wanteth a heart; where by the want of an heart, is understood foolishness. See Prov. 2. 10.

7. When the Advocate, or Counsellor, who personates his Client, is put for him whom he personates and represents: as,

*Patronus, pro Cliente.*

The Cause will go against the Attorney General, intimating against his Client, whom he represents.

8. When the time it self is put for the things usually done in the time: as,

*Nox, pro somno. Aestas, pro messe.*

*English Examples.*

The night is frequently put for sleep, and summer for harvest.

The

The days thought is the nights dream.

The mornings view corrects the evenings work.

In the two last examples, the day and the night, the morning and evening, do signifie the actions and accidents in them.

*Scriptural Examples.*

Job 32. 7. Haid, days should speak, and multitude of years should reach wisdom, i. e. the aged, who have seen many days.

1 Chron. 12. 32. And of the children of Issachar, which were men that had understanding of the times.

1 Cor. 4. 3. Mans day, for mans Judgment. See Esth. 1. 13. John 12. 27.

Or contrariwise, when the things which are done in a time, are put for the time it self: as,

*Messis, pro aestate. Calor, pro aestate. Frigus, pro hyeme.*

*Ante focum si frigus erit, si messis in umbra.*

*English Examples.*

By this Metonymie, the Harvest is put for Summer, Cold for Winter, and sleep for the Night.

*Scriptural Examples.*

Exod. 23. 10. Six years thou shalt sow thy land, and gather the fruits thereof. See Isa. 17.

5. Exod. 23. 10. Deut. 34. 19.



9. When the name of the thing signified, is put for the sign: as,

*Amaryllis, pro carmine de eadem.*

*Jupiter, Apollo, Aeneas,* for the statues or pictures of *Apollo, &c.*

#### Scriptural Examples.

Thus in Gen. 17. 10. Circumcision is called the Covenant, when 'twas only a Seal of the Covenant, and of the righteousness of Faith: as appears in Rom. 4. 11.

So in Exod. 12. 11. The Paschal Lamb is called the Lords Passover.

Mat. 26. 26, 28. Bread and wine are said to be Christs body and blood; of which they are only but signs.

Thus in Luk. 22. 20. This is the New Testament in my blood, i. e. a sign or seal of the New Testament in my blood.

So in Titus 3. 5. Baptism is called the New Birth.

Met. adjuncti.

4. A Metonymie of the Adjunct, is when the Adjunct, or that which belongs to any thing, is put for the subject, or thing to which it belongs, or is adjoyned: as,

Gen. 31. 53. Jacob swore by the fear of his father Isaac, i. e. by God whom Isaac feared.

2 Kings 20. 1. Set thy house in order, i. e. thy household affairs.

Thus the Captain General is often put for his Army; as *Hannibal* was slain by *Scipio*; here *Hannibal* is put for his Army which he had led against the Romans; and *Scipio* for the Romans who obtained the victory.

i Sam.

1 Sam. 18. 7. Saul hath slain his thousands, &c.

So in Acts 9. 5. Christ is put for his members.

Psal. 85. 11. Righteousness shall look down from Heaven, i. e. God in whom righteousness resteth.

Hos. 4. 1. There is no truth, nor mercy, nor knowledge of God in the Land; by which Adjuncts is signified, that there are none, or very few at most, in whom those graces may be found.

This Metonymie is made these 9 ways, viz.

I. When the sign is put for the thing signified thereby: as,

*Fasces*, pro Magistratu; *Sceptrum*, pro Regna; *Toga*, pro pace; *Arma*, pro bello.

*Huic consilio palmam damus*, i. e. *victoriam*.

English Examples.

Thus, weapons and arms signifie war; the keys power, and the palm victory, as being signs of war, power, &c.

Scriptural Examples.

Gen. 40. 10. The Scepter shall not depart from Judah, i. e. the Kingdom, intimating that Kings should not cease from the house of Judah.

Rom. 13. 4. He beareth not the sword in vain, i. e. Authority.

Jer. 24. 10. Thus here the sword is put for war.

Thus also the name is often put for the thing it self: as,

Rev. 3. 4. Thou hast a few names.

Prov. 18. 10. The name of the Lord, i. e. the Lord himself.

Phil. 2. 10. That at the name of Jesus every knee should bow, &c. Ephes. 5. 20. Acts 1. 15.

2. When the quality is put for the person subject thereunto: as,

*Scelus, pro Scelesto*, villany for a villain.

Deserts are preferred, i. e. men deserving are, &c.

Give room to the Quoife, i. e. to the Sergeant.

3. When the Adjunct of time is put for the persons, or things subject thereunto: as,

*Ætas nulla*, i. e. *hominis nullius ætatis*.

*Aspera tum positis mitescent secula bellis*,

i. e. *homines, qui istis seculis vixerint*.

*Temeritas est florentis ætatis, prudentia senectutis*, i. e. *Juvenum & senum: Juventus*, i. e. *Juvenes; senectus*, i. e. *Senes*.

*Oculisve aut pectore noctem*

*Accipit*

*Noctem, pro somno qui nocte capitur*,

#### English Examples.

Thus the night is put for sleep, which is usually taken in the night.

Take

Take heed, young idleness, i. e. idle youth,

*Scriptural Examples.*

Ephes. 5. 16. The days are evil, i. e. the hearts and conversations of the men of these days are evil.

4. When the names of the vertues themselves are put for good men; and of the vices for evil men; and also when the names of divers other things are used for the persons, to whom they are adjoined, or appertain: as,

*Ex hac parte pudor pugnat, illac petulantia: ubi pudor pro pudicis; & petulantia pro petulantibus ponitur, &c.*

*Virtutem presentem odimus, i. e. viros bonos. Justitia pro Justo, &c.*

*English Examples.*

Thus vertue is put for good men; and justice for a just man.

5. When the thing set in the place, is put for the place it self: as,

*Libelli pro libria. Ludus pro circo.*

*To quesivimus omnibus libellis, Bibliothecis.*

*English Examples.*

Thus Books are put for a Library or Study. A play for a play-house.

6. When the thing contained is put for the con-

container, or the Abstract for the Concrete:  
as,

*Æn. Virg. 1.*

— *Vina coronant, i. e. pateram vina continen- tem.* Wine is put for the cup that contains it.

*English Examples.*

*Psal. 11. 7.* The righteous Lord loveth righteousness, i. e. righteous men.

*1 Cor. 12. 28.* Helps, governments, for helpers and governours.

*Phil. 3. 3.* Circumcision is put for the persons circumcised.

*Tit. 1. 12.* Wickedness is put for wicked men, See *Gen. 19. 15. Prov. 11. 5. Rom. 4. 9. Gal. 2. 12.*

It is very usual in Scripture to put the Abstract for the Concrete, to set forth the excellency of the person or thing spoken of.

Thus God tells *Abraham*, that he shall not only be blessed, *Sed erit ipsissima benedictio*, *Gen. 12. 2. i. e. affluens omni benedictione; & non tam benedictus, quàm ipsa benedictio dicimur.*

Thus in *1 Cor. 1. 30.* *Christ* is not called righteous, but righteousness.

*Met. Antecedentis.*

7. When the Antecedent, or that which goes before, is put for the consequent, or that which follows: as,

*Discumbere pro cenare, Audire vel ascultare pro obtemperare. Fuimus Troës, pro non amplius sumus. Vixit, i. e. mortuus est. Strato discumbitur astro, i. e. librum capitum.*

-HOC

En



English Examples.

Thus, to hear, is to obey.

He hath lived, i. e. he is dead.

They are fet, i. e. at supper.

The sword is drawn, whereby is signified the ensuing slaughter.

Scriptural Examples.

Exod. 19. 9. Deut. 5. 27. Hear, is put for obey.

So in Exod. 18. 19. Hearken unto my voice; for Obey my voice or commandment.

8. When the consequent is put for the Antecedent: as, Met. consequentis.

*Stipulens est, pro mortuus est.*

*Evigilabit pro dormitat.*

English Examples.

The Guests are risen, i. e. have supped.

He is buried, i. e. he is dead.

Scriptural Examples.

Gen. 3. 19. In the sweat of thy face shalt thou eat thy bread, &c. here by sweat following labour, is signified labour before meat.

Hei. 18. 16. He that believeth, shall not make haste: this Paul in Rom. 9. 33. interprets, shall

shall not be ashamed : shame and confusion being the effects of making haste, &c.

9. When all things going together, one is put for another : as,

*Juxta Terentium castra posuerat Annibal, i. e. hic & illius exercitus.*

*Annibal ibi moratur, pro exercitu Annibalis.*

### English Examples.

Thus *Hannibal* is put for his Army, or any Captain General for the Army under his conduct and command.

### Scriptural Examples.

*Josh. 11. 21, 23.* Joshua overcame the Canaanite, i. e. he and his Army.

So in *1 Sam. 18. 7.* *Saul* hath slain his thousands, &c.

So in *Mat. 25. 35.* Christ is put for his Members.

*Met. Finis.* A *Metonymie of the end*, is when the end is put for the means conducing to the same : as,

*Subeat virtus vestra experimenta majora, i. e. pericula. Aris imponit honorem, i. e. sacrificium.*

*Dicitur & plaustris vexisse poemata Thespis, i. e. Scenar, in quibus poemata fiebant.*

### English Examples.

Let your courage enterprize greater experiments, i. e. dangers.

He

He lays honour upon the Altar, *i. e.* a sacrifice; for that in the old Law none but such as were Priests unto God were admitted to sacrifice unto him, which was a dignity importing honour.

*Scriptural Examples.*

Jude 7. Sodom and Gomorrah were set forth for examples, *i. e.* were punished for examples sake.

Psal. 57. 8. Awake my glory, *i. e.* my tongue given to glorifie God.

See I Cor. 10:6.

A *Metonymie of the form*, is when the \* form is put for the thing, to which it gives a being:

as,

*Luxuries in flagitiis, crudelitas in suppliciis, avaritia in rapinis, superbia in contumeliis, pro luxurioso, crudeli, avaro, superbo.*

*Ars mendicando querit honesta cibum, i. e. Artificis honesti.*

*Met. Forme*

\* See the explication of the Terms.

*English Examples.*

Thus Art is put for an Artificer; pride for a proud man, and covetousness for a covetous man, and the soul for man. Hear you modesty it self, *i. e.* some one very modest.

*Scriptural Examples.*

Exod. 15. Seventy Souls went down into Egypt, *i. e.* men. The like in Gen. 12. 3. & 46. 18.

*Synec-*

**S**ynecdoche, *es*, *f. avuδoxi* *Comprehensio*, *Comprehension*, derived from *avvδoxai* [*synecdechomai*] *Comprehendo*, *aut*, *unā excipio*, *seu recipio*, to comprehend, or take together.

It is a Trope, or a form of speech, whereby the more comprehensive words are put for the less comprehensive, and contrarily; or when a part is understood by the whole, or the whole by a part; the general by the special, and contrarily; or it is an exchange of the name of the part for the whole, or of the name of the whole for the part.

This figurative Exornation gives a grace unto speech, which otherwise it would want, enforcing the understanding of the hearers to a deeper consideration of the sense and meaning: and is chiefly fourfold, *viz.*

1. *Synecdoche speciei.*
2. *Synecdoche Membri aut partis.*
3. *Synecdoche Generis.*
4. *Synecdoche Totius.*

*Farnaby.*

*Confundit totum cum parte Synecdoche. Partis.*

<sup>a</sup> *Myrtoum*; *auster*; <sup>b</sup> *hyems*; *mucro*; <sup>c</sup> *Annibal*;  
<sup>d</sup> *Anglus*.

2. *Totius*, <sup>e</sup> *Orator*; *solor*. <sup>f</sup> *Annus*. <sup>g</sup> *Vixit*.  
<sup>h</sup> *Atrides*.

1. *Synecdoche speciei*, is when the special or a particular sort implies a more general: as,

<sup>a</sup> *Myrtoum pro mari*, the Myrtouan sea, for the whole sea indefinitely. *Auster pro vento*, indefinitely.

<sup>b</sup> *Aristides pro iusto*. <sup>c</sup> *Cnaeus pro diuine*.

<sup>d</sup> *Mecenas pro Parrano*. <sup>e</sup> *Tbraso pro gladio*.

*Hofes*

*Hofes tela parant, i. e. arma.*

*Ecce Aristidem, i. e. justum.*

*Sic infinitum numerum dicimus pro magna;*

*Sexcenta licet ejusmodi proferre; sexcenta, i. e. plurima.*

*English Examples.*

*Cesar, for the King. Aristides, for a just man.*

*Cræsus, for a rich man. Auster, for the wind.*

It is not my sword that can help me: where by Sword is understood all kind of weapons and manners of defence.

*Scriptural Examples.*

*Psal. 22. 4. Our fathers trusted in thee, &c. i. e. our Ancestors; where fathers, the more special name, is put for ancestors, the more general.*

*Psal, 44. 6. I will not trust in my bow, neither shall my sword save me. And in 46. 9. He breaks the bow, and cuts the spear in sunder, &c. Where by bow, sword and spear, are understood all weapons of war. (See 2 Sam. 8. 18. Mat. 22. 21. Isa. 63. 16.)*

*Thus a certain number is put for an uncertain: as,*

*Zech. 3. 9. Christ is said to have seven eyes, i. e. many, to signify his perfect and singular care of his Church. The like in Deut. 28. 7.*

*Psal. 105. 8. He hath remembered his Covenant for ever: the word which he commanded to*



to a thousand generations; where a great or infinite number is put for an indefinite number, or such a number as is not determined.

Psal. 119. 64. The righteous man falls seven times a day; that is, often. So in Prov. 24. 16.

Thus the word [Many] is taken for all: as, Dan. 12. 11. And many of them that sleep in the dust of the earth shall awake.

Now that this word [Many] signifies all, the Holy Ghost bears witness, in Joh. 5. 28. All that are in the grave shall hear his voice.

2. *Synecdoche partis*, or a Synecdoche of the part, that is, when a part is put for the whole: as,

<sup>b</sup> *Hyems*, a storm of rain or hail for winter.  
*Tectum pro domo. Mucro pro gladio.*

<sup>c</sup> *Annibal pro exercitu cujus Dux erat, velut pars primaria.*

<sup>d</sup> *Anglus pro Anglis.*

\* *Hofis habet muros, ruit alto à Culmine Troja; pro Hofes.*

### English Examples.

My name is tossed and censured by many tongues, i.e. by many men; where the part of an intire body is put for the whole.

Thus the roof of the house is put for the whole house; the edge of the sword, for the sword; and the soul for the whole man.

### Scriptural Examples.

Gen. 12. 15. Then Abraham took Sarah his wife

wife and the souls, &c. for the men and women that were his servants. The like see in Rom. 13. 1.

Rom. 12. 1. Present your bodies a living sacrifice, i. e. the whole man.

In Prov. 1. 16. & 6. 18. Their feet run to evil : where by feet of men, the men of such conversation are understood.

Mat. 8. 8. I am not worthy that thou shouldst come under my roof; where the roof signifies the house.

In Isa. 7. 2, 5, 89. & 9. 9. The Tribe of Ephraim is put for the whole people of Israel.

See Prov. 3. 22. & 10. 14. & 11. 26. The hand is put for the whole man, &c.

Thus the singular number is put for the plural : as,

<sup>a</sup> *Anglus, pro Angli.*

The Roman was victor in battle, intimating the Army of the Romans.

The English man overcame the Hollander.

*Synec. Numeri. See pag. 43.*

*Scriptural Examples.*

Isai. 1. 3. The Oxe knoweth his owner, and the Ass his Masters crib, &c. for Oxen and Asses.

Jer. 8. 7. The Stork in the Heaven knoweth her appointed time; for, the Storks know their appointed time.

Rom. 3. 28. Therefore we conclude that a man is justified by faith, &c. for, men are justified by faith.

Job 14. 1. Man that is born of a woman, i. e. men that are born of women, &c.

*Synecdoche Generis*, is when a general word comprehends the particular, or when the more general name is put for the more special: as,

*Orator, pro Demosthene aut Tullio.* *Color, pro forma.*

*Vixit, pro mortuus est.*

*Atrides, i. e. Agamemnon; quippe qui in expeditione Trojana rex regum diceretur.*

\* In exerci-  
tu militum  
virtus  
quam ma-  
xime juvat

\* *Virtus pro fortitudine, Poeta pro Homero aut Virgilio.*

### English Examples.

Put up your weapon, for your dagger.

He lived in such a Century, *i. e.* he is now dead.

Thus living creatures are put for beasts.

The Poet, *i. e.* Homer or Virgil.

### Scriptural Examples.

Mark 16. 15. Preach the Gospel to every creature: signifying to all men, and not to any other creature.

Gen. 6. 12. All flesh had corrupted his way, *i. e.* all men.

Mat. 2. 18. Rachel weeping for her Children, would not be comforted, because they are not; for, lived not.

Judges 19. 3. Spake to her heart: that is, comforted her.

Exod. 30. 34. All sweet smelling spices, are put for spikenard.

See 1 Sam. 13. 13. 1 Kings 2. 4.

*Synecdoche totius*, A Synecdoche of the whole is when the whole is put for the part: as,

*Annus*, pro tempore presenti.

*Elephantus*, pro dentibus. *Sylvæ* pro arboribus.

*Pontus*, pro fluctu. *Nos*, pro ego.

*Pabula gustassent Trojæ, Zantiûmque bibissent;*

i. e. partem pabuli, partem Xanthi fluvii.

English Examples.

An Army so great as drank rivers dry : meaning a great part of the water in the rivers.

He carries a Goldsmiths shop on his fingers, for Rings.

He fell into the water and swallowed the Thames, for the water.

Scriptural Examples.

1 Sam. 5. 3. Behold, Dagon was fallen upon his face to the ground : though the same verse declares, that before its fall, the head of Dagon and both the palms of his hands were cut off upon the threshold, &c. See Gen. 8. 13.

The world is put for the earth, in 2 Pet. 3. 6.

The man is put for the soul : as in Luke 16. 23. & 23. 43.

So in Gen. 3. 19. Till thou return to the ground ; where the man is put for his body.

It is also by this Synecdoche, when any thing is spoken concerning many persons together,

which yet appertains not to every one of them precisely : as,

Gen. 35. 26. In this and the three precedent verses, you have a recital of the twelve sons of *Jacob*, (which as this verse declares) were born unto him in *Padan-aram*, and yet this appertains not unto *Benjamin*, who yet is reckoned with the rest, as in verse 24. for he was born in the way near *Ephrath*, as in verse 16.

And in *Heb. 11. 13*. The Apostle having enumerated many Saints, and among the rest *Enoch*, (as in vers. 5.) generally adds, These all died in the faith, &c. and yet *Enoch* was translated that he should not see death, and was not found, because God had translated him, as likewise appears by the 5. verse.

Thus the plural number is put for the singular : as,

*Synecd.  
Numeri.  
See p. 36.*

*Nos, pro ego.*

*Nos populo imposuimus & Oratores visi sumus :  
ubi de se tantum loquitur Orator.*

*An English Example.*

*Cicero to Brutus*: We deceived the people, and seemed Orators, speaking of himself only.

*Scriptural Examples.*

*Judg. 12. 7*. And *Jephthah* was buried in the Cities of *Gilead*, i. e. in one City of that Region.

*Mat. 27. 44*. The Thieves also which were crucified with him upbraided him, i. e. one of

the



the thieves, namely, the unbelieving and unconverted thief.

So also Gen. 21. 7. & 46. 7. \* compared with the 15. and 17. verses.

daughters, when it appears by the 15. and 17. verses that he had but an only daughter, by name *Dinah*, and one of his sons daughters.

\* Where it is said that *Jacob* took his daughters and his sons

had but an

But of the Grammarians it is called a *Synecdoche*, or *Comprehension*, \* when a common word or name is restrained to a part which is expressed by the *Accusative Case*.

And they call it *Comprehension*, because the particular is comprehended of the universal.

This *Synecdoche* is a figure of *Construction*, and is, when that which is part is attributed to the whole: as,

*Æthiops albus dentes*, an *Ethiopian* white in the teeth; here, white agreeing to the teeth only, is attributed to the whole *Ethiopian*.

\* Cum nomen aut verbum universale restringitur ad partem vel aliquod saltem spectabile, quod per accusativum effertur.

*Pro toto positæ partis, quam passio signat, Quartum vel Sextum caturm Synecdoche tradit Passivis, Neutris, adjctis, participiisque.*

*Farna'y.*

1. *Dentibus alba.* 2. *Caput doleo.* 3. *Spoliata lacertos.*

1. *Dentibus alba*, White in the teeth.

2. *Caput doleo*, I am pained in my head.

3. *Spoliata lacertos*, Bereft of the strength of the body.

By this *Synecdoche* all Nouns Adjectives, signifying any property; also Verbs Passives, and Neuters, signifying any passion, may govern an *Accusative* or an *Ablative Case*, signifying the place wherein the property or passion is: as,

*Ager pedes, or pedibus,* Diseased in the feet.

*Rubet Capillos,* His hairs are red.

*Truncatus membra bipenni,* Cut in the limbs with an axe.

*Cetera similes, uno differunt,* Like in other things, in one thing they differ.

**I***ronia, εἰρωνεία, Simulatio, irrisio,* mocking or counterfeiting, derived from *εἰρωνεύομαι, in loquendo dissimulatione ntor,* to dissemble in speaking; or from *εἰρῶ, [eiro] dico,* from whence *εἰρων, [eiron] Simulator, qui aliter dicit ac sentit:* from which *Ironia* is taken for dissimulation, whereby one thing is thought and another spoken; it signifies also taunting speeches, or a speaking by contraries; as if we should say, black is white.

It is called the mocking Trope, whereby in derision we speak contrary to what we think or mean, or when one contrary is signified by another.

This Trope is not so well perceived by the words, as either by the contrariety of the matter, or the manner of utterance or both.

*Antiphrasis* and this are of very nigh affinity, only differing in this, that *Antiphrasis* consists in the contrary sense of a word, and *Ironia* of a sentence.

*Jarnaby.*

Contra quam sentit solet *Ironia* jocari.

*Scilicet, <sup>a</sup>egregiam laudem; <sup>b</sup>pulchrè; <sup>c</sup>bone custos.*

<sup>a</sup>*Egregiam laudem, i. e. turpe potius dedecus & infamiam.*

*Pul-*

<sup>b</sup> Pulchrè, i. e. fœdissimè.

<sup>c</sup> Bonè custos, i. e. male custos.

O salve <sup>a</sup> bone vir, curasti <sup>b</sup> probè, i. e. <sup>a</sup> pessimè,

<sup>b</sup> negligenter: fœdè neglexisti.

Si genus humanum, & mortalia temnitis arma,

At <sup>1</sup> sperate deos memores fandi atque nefandi,

Alter erit maculis auro <sup>2</sup> squalentibus ardens.

Hunc ego si potui tantum <sup>1</sup> sperare dolorem,

<sup>1</sup> Sperate, i. e. timete. Sperare, i. e. timere.

<sup>2</sup> Squalentibus, i. e. splendentibus. Est in his  
vocibus Catachresis.

English Examples of an Irony.

He was no notorious Malefactor, but he had been twice on the Pillory, and once burnt in the hand for trifling oversights.

Milo had but a slender strength, who carried an Oxe a furlong on his back, then kill'd him with his fist, and eat him to his breakfast.

So when the Persian army was at variance among themselves, Philip of Macedon (their utter enemy) said, he would send his army to make them friends.

Thus Gnatbo speaks Ironically to Thraso; What (quo h he) they knew you not after I had shewn them your good conditions, and made mention of your vertues? Then answered Thraso, You did like an honest man, I heartily thank you: Here, both the saying of Gnatbo, and Thraso's Answer have a contrary signification.

## Scriptural Examples.

Gen. 3. 22. And the Lord God said, Behold, the man is become as one of us: whereby the Lord declares his great disdain of their affectation of an impossible preheminance, in being like to God; as if he had said, he is now by his sin become most unlike unto us; I see how well Satan hath performed his promise to them; is he not become like one of us?

Judg. 10. 14. Go cry to the Gods which ye have chosen.

So in Isa. 14. 4. 8, 9. The Lord teaches his children to deride the proud insulting King of Babylon.

Our Saviour also to awaken his drowsie Disciples out of their security, doth in Mat. 26. 45. use this form of speech; Sleep on now and take your rest, &c. as if he had said, A perillous time is at hand, wherein you shall have little list or leisure to sleep, you have therefore now the more need to watch and pray.

So *Micaiah* in 1 Kings 22. 15. bids *Ahab* go to battle against *Ramoth Gilead* and prosper, i.e. go up and perish.

Thus in 1 Kings 18. 27. *Elijah* mocked the worshippers of *Baal*; Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened.

Job 12. 2. Thus he taunts at his false friends: No doubt but ye are the people, and wisdom shall die with you: as if he had said, In your own conceits there are none wise but your selves.

selves. No doubt but reason hath left us, and is gone wholly unto you; yea, wisdom is so tied to your persons, that her conservation and ruine depends upon yours.

I Cor. 4. 8, 10. We are fools, ye are wise; we nothing, ye all, &c.

See Amos 4. 4, 5. Eccles. 11. 9.

**C** *Atachresis*, κατὰ χεῖρος, *abusio*, abuse, derived from κατὰ χεῖρας, [*catachraomai*] *abutor*, to abuse; or from the Preposition κατὰ, [*cata*] *contra*, against, and χεῖρος, [*chresis*] *usus*, use.

It is a form of speech, whereby the speaker or writer, wanting a proper word, borroweth the next or the likest to the thing that he would signifie.

It is an improper kind of speech, somewhat more desperate than a Metaphor, and is the expressing of one matter by the name of another which is incompatible with, and sometimes clean contrary to it: and is when the change of speech is hard, strange or unwonted: or,

It is the abuse of a Trope, when words are too far wrested from their native signification, or when one word is abusively put for another, for lack of the proper word:

Durior improprie est Catachresis abusio vocis:

*Vir gregis; ultorem promisi; pulchra minatus.*

*Farnaby.*

\* *Vir gregis ipse caper, decerravit*, ——— i. e.

\* *Vir gregis, i. e. Caper.*

*Dux gregis.*

*Capitis nives, i. e. Cani capilli.*

*Sperare dolorem, i. e. timere dolorem.*

*Facies simillima Lauro; nam facies proprie hominis est.*

*Eu-*



*English Examples of Catachresis.*

A voice beautiful to his ears.

He threatens me a good turn.

I promised him an executioner.

I gave order to some servants of mine, (whom I thought as apt for such Charities as my self ) to lead him out into a forest, & kill him, where Charity is used, or rather abused for Cruelty.

They build a horse by *Pallas* art divine : here the Poet traducth that to a beast, which is proper to the making of a house.

And as he said that mislik'd a Picture, with a crooked nose : The elbow of his nose is disproportionable.

By the license of this figure we give names to many things which lack names : as when we say,

The water runs, which is improper; for to run, is proper to those Creatures which have feet, and not unto water.

By this form also we attribute horns to a snail, and feet to a stool; and so likewise to many other things which lack their proper names.

*Scriptural Examples of Catachresis.*

## A Caution.

Note that though this Trope be to be found in divers places of Scripture, yet not as if the Scripture abused words, but because those words which are Catachrestical depart a little from the usual custom of figurative speaking, and are spoken or hang together more roughly or hardly :  
as, Heb.

Heb. 11. 5. Enoch was translated that he should not see death.

Hos. 4. 8. They ear up the sins of my people.

Deut. 32. 14. The blood of the grape didst thou drink, *i. e.* the juice of the grape.

Prov. 30. 15. By this form of speech *Solomon* nameth the two daughters of the horseleech.

Psal. 137. 5. Let my right hand forget her cunning : here is forgetting applyed to the hand, which is proper to the mind.

Jer. 46. 10. The sword shall devour; here to devour, (the property of a living creature with teeth) is Catachrestically applied to the sword.

Lev. 26. 30. And I will cut down your Images, and cast your carkasses upon the carkasses of your Idols, &c. here pieces of Images are called carkasses.

Exod. 23. 19. Thou shalt not seeth a Kid in his mothers milk.

Thus in Psal. 6. 8. Prayers and tears are said to have a voice; the like of tears in Psal. 39. 12. The Lord hath heard the voice of my weeping.

Isa. 64. 1. Oh that thou wouldst rent the heavens, &c. The Prophet here speaks of God after the manner of men; if a man were in heaven and should descend, he having a body of gross substance, must divide and rend the heavens; but God being a most pure Spirit, passeth through all things without any dividing or rending; yet is there in these divine condescensions of speech a singular excellency.

Rev. 1. 12. And I turned to see the voice, &c. So Exod. 20. 22. Ye have seen that I have talked, &c. *i. e.* ye have heard the Lord speak. See Exod. 5. 21, &c.

Est autem  
hec in Me-  
talepsi na-  
tura, ut  
inter quod  
transfertur  
fis medias  
quidam  
gradus, ni-  
hil ipse sig-  
nificans sed  
præbens  
transitum;  
quem Tro-  
pum magis  
affectamus,  
ut habere  
videamur,  
quàm ut  
ullo in loco  
desideremus

**M**etalepsis, μεταλήψις, *Transumptio*, partici-  
patio, Participation, or a taking from  
one another, derived from μεταλαμβάνω, [*meta-  
lambano*] *transumo*, aut *particeps sum*, to take of,  
or partake with another.

Metalepsis is a form of speech whereby the  
Orator or Speaker in one word expressed, signi-  
fieth another word or thing removed from it by  
certain degrees. Or,

It is the cloathing of a Trope with excellen-  
cy, or the multiplying of a Trope in one word:  
to wit, first, when by one improper word ano-  
ther is signified, then by that improper word  
perhaps another, and so one after another, till  
it comes to the proper word, a mean or mid-  
dle degree, which affords a passing over or  
change intervening.

It is the continuation of a Trope in one word  
through the succession of significations.

This Trope is a kind of Metonymie, signi-  
fying by the Effect a Cause far off, by an effect  
nigh at hand; and it teaches the understanding  
to dive down to the bottom of the sense, and  
instructs the eye of the wit to discern a meaning  
afar off; for which property it may be aptly  
compared to an high prospect, which presents  
to the view of the beholder an object remote,  
by leading the eye from one mark to another,  
by a lineal direction, till it discerns the object  
inquired.

Farnaby.

Transcendit mediis gradibus Metalepsis ad al-  
tum:

Hinc movet 1 Euphrates bellum. Mirabar 2 aristas.

1 Euphrates

1. *Euphrates pro Mesopotamia, per Meton. Adjuncti.*  
*Mesopotamia pro Orientalibus, per Synecdochen membri.*

2. *Aristas, pro Spicis, per Synecdochen Membri;*  
*Spica, pro segete, per Synecdochen item Membri;*  
*Seges, pro aestate, quo anni tempore in agris luxuriatur, per Metonymiam Subjecti pro Adjuncto: aestas pro anno rursus, per Synecdochen Membri.*

*Invadunt \* urbem somno vinoque sepultam.*

i. e. *Invadunt Trojanos somno vinoque sepultos:*

*Virg. Æneid.*

*\* Urbem pro Troja, per Synecdochen Generis;*  
*Troja, pro Trojanis, per Metonymiam Subjecti.*

*English Examples of Metalepsis.*

*Virgil by ears of corn signifieth summers, by a Metonymie of the subject; and by summers, years, by a Synecdoche of the part.*

*They invade and enter the City, drowned in sleep and wine, i.e. they invade Troy, or the Trojans buried in sleep and wine.*

*Scriptural Examples.*

*Lam. 4. 4. The tongue of the sucking child cleaveth to the roof of his mouth for very thirst, &c. Here, by the exream thirst of the sucking babes, the Prophet signifies the mothers barren and dry breasts; and by the dry breasts, the exream hunger and famine; and by the famine, the woful affliction and great misery of the people.*

*Mat. 23. 10. All the City was moved; where the City is put for Jerusalem; the general word*

*com-*

comprehending the particular by a Synecdoche *Generis*; and Jerusalem, for its inhabitants, by a Metonymie of the subject.

Mal. 4. 2. The Sun of righteousness shall arise with healing in his wings.

Where wings are put for beams by a Catachrestical Metaphor. And beams for comfort and refreshing by a Metaphor. See Esth. 2. 16, Exod. 27. 20.

\* *Alicujus  
augendi  
minuendi-  
ve causa  
superat ve-  
ritatem.*

**H**yperbole, ὑπερβολή, *Superlatio, Exuperatio*, \* Exuperation or a passing of measure or bounds; derived from ὑπερβαίω [*hyperballo*] *supero*, to exceed.

It is an eminent excess in advancing or repressing, and is when the Tropé is exceedingly enlarged, or when the change of signification is very high and lofty, or when in advancing or repressing one speaks much more than is precisely true, yea above all belief.

Hyperbole sometimes expresses a thing in the highest degree of possibility beyond the truth, that in descending thence we may find the truth and sometimes in flat impossibilities, that we may rather conceive the unspeakableness than the untruth of the relation.

But though an Hyperbole may be beyond belief, yet ought it not to be beyond measure or rule; let it suffice to advertise, that an Hyperbole feigns or resembles, not that it would by a fiction or untruth deceive; but then is the virtue and property of an *Hyperbole*, when the thing it self, of which we speak, exceeds the natural rule or measure, therefore it is granted to speak more largely, because as much as the thing



thing is, cannot be reached unto.

Hyperbole is twofold, viz.

1. *Auxesis*, when we increase or advance the signification of a speech.

2. *Meiosis*, When we diminish or repress the signification of a speech.

*Extenuans augensve excedit Hyperbole verum.*

*Astra ferit. Plumâ levior. Volat ocyor Euro.*

*Merita vestra cælum contingunt.*

*Candidior Cygnis. Hederâ formosior albâ.*

*Jam jam tacturos Tartara nigra putes.*

*Auxesis, αύξῆσις, augmentum, an increasing.*

It is when for the increasing, and amplifying we put a word more grave and substantial instead of the proper word being less: as,

*Cum liberalem, magnificum; severum, savum; improbum, sacrilegum dicimus.*

*English Examples.*

In dispraise.

Thus a proud man is called Lucifer, a drunkard a swine, an angry man mad,

In praise.

Thus a fair Virgin is called an Angel; good musick celestial harmony; and flowers in meadows, stars.

*Scriptural Examples of Auxesis.*

*Isa. 4. 1. Wars are put for some strife.*

*Jer. 15. 20. And I will make thee unto this people a strong brazen wall, &c.*

*Gen.*

Gen. 11.4. Let us build us a City and a Tower, whose top may reach unto the heaven; &c.

See Mic. 9.7. Job 39. 19. Gen. 41. 47. Exod. 8. 17. Judg. 5.4, &c.

*Meiosis, uisus, diminutio, extenuatio*: Diminution, or lessening,

It is when less is spoken, yet more is understood; or when for extenuation sake we use a lighter and more easie word or term than the matter requires; or when we put a less word for a greater: as,

*Cum adulatorem, blandum & affabilem; predigum aut audacem, liberalem aut fortem nuncupamus.* Of this further at the end of Hyperbole.

But the Hyperbolical Meiosis or Diminution, is that which increases defect: as,

*Cum homunculum, Pygmaum; Stupidum, stiptem; qui non responder, mutuum appellamus.*

### English Examples of Meiosis.

Thus a great wound is called a scratch; a flat fall, a foil, and a raging railer, a testy fellow, &c.

As Auxesis of small things makes great matters, so Meiosis of great matters makes but trifles.

In Meiosis, the speaker ought to take care that he fall not into that fault of speech, called *Tapinosis*, humility, that is, when the dignity or majesty of a high matter is much defaced by the baseness of a word; as to call the Ocean a stream, or the Thames a brook, a foughten field

a fray, great wisdom pretty wit; or as if one should say to a King, May it please your Mastership.

*Scriptural Examples of Meiosis.*

1 Sam. 24. 15. After whom is the King of Israel come out? after a dead dog, and after a flea? See Psal. 22. 7. 1 King. 16. 2.

Thus in 1 Cor. 5. 1. less is put that more may be gathered from it.

Jam. 4. 17. To him that knoweth to do good and doth it not, to him it is sin, *i.e.* a great sin.

1 Cor. 10. 5. But with many of them God was not well pleased, *i.e.* was highly displeased.

Thus in Gen. 18. 27. *Abraham* calls himself but dust and ashes.

And in Job 25. 6. He calls man but a worm.

*English Examples of an Hyperbole.*

Streams of tears gushed out of her eyes, and the greatness of her grief rent her heart in sunder: whereby these incredible tokens of sorrow, her incredible lamentation and grief is signified.

This form of speech is either simple, or compared: *viz.*

1. Simple, as to call the belly of a great glutton, bottomless: him that is most hasty in his fury, brainless; a notable coward, heartless.

2. An Hyperbole is compared two manner of waies:

1. By equality of comparison: as, to call a beautiful virgin an Angel; a shrew, a devil; a drunkard, a swine; an extortioner, a wolf.

2. By the comparative degree, &c.

E

Harder

Harder than a Diamond. Swifter than thought.  
The worst that ever eye saw, or heart could imagine.

But in the frontiers of impossibility : as,  
Though a thousand deaths followed it, and every death were followed with an hundred dishonours.

The world sooner wanted occasions, than he valour to go through them.

Words and blows came so thick together as the one seemed a lightning to the others thunder.

Beyond the bounds of conceit, much more of utterance.

*Scriptural Examples of Hyperbole.*

Judg. 20. 16. There are 700 men spoken of, every one of which could sling a stone at an hairs breadth and not miss.

2 Sam. 1. 23. *Saul* and *Jonathan* were swifter than Eagles, and stronger than Lions.

Gen. 32. 12. Thy seed shall be as the sand of the Sea. See Psal. 78. 27. So in Heb. 11. 12. So many as the stars of heaven.

Deut. 9. 4. Cities fenced up to heaven.

Psal. 107. 26. The waves of the sea mount up to heaven, and go down to the depth, i. e. they are sorely tossed up and down when the Lord commands and raises the stormy wind.

Joh. 21. 25. The whole world could not contain the books, if they were written, &c. i. e. they would be very many.

Luk. 10. 15. Thou *Capernaum* which art lifted up to heaven, i. e. highly exalted.

Luk.

Luk. 10. 18. I beheld Satan, as lightning fall from heaven.

See Psal. 42. 3. & 69. 4. Prov. 13. 24.

Joel 3. 18. The Hills shall flow with milk, and the mountains with wine, &c.

1 Sam. 25. 37. *Nabals* heart died in his breast, and he was made into a stone: This carries a far greater and more emphatical energie of signification with it, than our manner of speech, he was very much affrighted and astonished.

**A** *Llegoria, ἀλληγορία, Inversio, permutatio*, inversion or changing; it is an inversion when one thing is propounded in the words, and another in the sense, the word is derived from ἀλληγορέω, [*allegoreo*] *aliis verbis allegoricè significo*, to signify a thing allegorically under other words.

Observe, that in a Metaphor there is a translation of one word only; in an Allegory, of many; and for that cause an Allegory is called a continued Metaphor.

And as a Metaphor may be compared to a star in respect of beauty, brightness and direction; so an Allegory may be likened to a constellation, or a company of many stars.

An Allegory is a sentence that must be understood otherwise than the literal interpretation shews.

It is the continuation of Tropes in divers words, as a Metalepsis is the continuation of a Trope in one word through the succession of signification; and these are sometimes confounded distinct; or,

It is the continual prosecution of a Metaphor



and that proportionably through the whole sentence, or through divers sentences, or as others say,

It is the continuation of a Trope, and of the same Allusion in the same discourse; and is, when one kind of Trope is so continued, as look with what kind of matter it be begun, with the same it be ended.

*Farnaby.*

Continuare Tropos Allegoria adsolet: a *Absq* ;  
*Et Cerere & Baccho Venus alget. Claudite rimos.*  
 a i.e. *Sine pane & vino friget amor.*

*In Reipublica corpore omnia membra, manus, pedes, caput, in Totius salutem conspirare debent.*

*Quoniam ex vadis jam evasisse videor, & scopulos pratervecta videtur oratio, perfacilis mihi reliquus cursus ostenditur.*

*O Naves, referent in mare te novi*

*Fluctus: O quid agis? fortiter occupa*

*Portum, &c.*

*In qua, Navem pro Republica, fluctuum tempestates pro bellis Civilibus; & portum pro pace & concordia intelligi voluit Horatius; lib. 1. Od. 14.*

### *English Examples of an Allegory.*

Shall we suffer the monstrous Crocodile to come out of *Nilus*, and to break into our fold, to overcome our Shepherd, to rent off our skins with his griping paws, to crush our carcases with his venomous teeth, to fill his insatiable paunch with our flesh, and to wallow at his pleasure in our wool?

By

By this Allegory our enemies are described , who either by open force or secret conspiracy are prepared and fully bent to captivate , infringe and destroy the people with their liberties, and to possess their dwelling places and enjoy their wealth.

Rub not the scar , lest you open again the wound that is healed , and so cause it to bleed afresh.

Though this be sense and a real truth in the letter , yet it hath an Allegorical signification , *i. e.* Renew not by rehearsal that sorrow which time hath buried in the grave of oblivion, or made forgot.

*Philoclea* was so invironed with sweet rivers of vertue, that she could neither be battered nor undermined.

Where *Philoclea* is expressed by the similitude of a Castle; her natural defence, by the natural fortification of rivers about a Castle; and the Metaphor continues in the attempting her by force or craft, expressed by battering or undermining.

But when she had once his Ensign in her mind, then followed whole squadrons of longings, that so it might be with a main battle of mislikings and repinings against their creation.

Where you have Ensigns, squadrons, main-battle; Metaphors still derived from the same thing, to wit, war.

The world's a Theatre of thest; great rivers

rob the smaller brooks, and they the Ocean.

Sometimes an Allegory is mixt with some words retaining their proper and genuine signification, whereof this may be an Example:

Why covetest thou the fruit, and considerest not the height of the tree, whereon it grows? thou dost not forethink of the difficulty in climbing, nor danger in reaching, whereby it comes to pass, that while thou endeavourest to climb to the top, thou fallest with the bough which thou embracest.

This Allegory describes, though somewhat obscurely, yet very aptly, the danger, vanity, and common reward of ambition: And the words which retain their proper signification are these, covetest, considerest, and forethink: which words do make it a mix'd Allegory.

### *Scriptural Examples of an Allegory.*

A *Scriptural Allegory* is such as contains an abstruse and hidden sentence, and other than the native signification of the words will bear; and it is, when under a dark and hidden saying, the literal sence contains another, to wit, a spiritual or mystical meaning.

It is the representation of some mystical or spiritual thing by another, mentioned in Scripture; and is, when by the things done under the old Law, the mysteries of the New Testament are signified: from whence an Allegorical sence of the Scripture hath its rise.

A *Scriptural Allegory* is twofold, viz.

1. Natural.

2. Inferred.

A natural Allegory is such as is expressly delivered in the Scriptures themselves; and this properly is the mystical sense of the Scripture: as

Gal. 4. 25 For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, &c.

The Apostles meaning here is, that in a mystical sense, *Agar* hath some proportion unto Jerusalem, that is unto the Jews, whose Metropolis or chief City Jerusalem was: for as *Agar* the bond-woman obtained a place in *Abrahams* house and was at length cast forth thence; so the Jews were in the Apostles time under the servitude of the Law, and for that they would be justified by the works of the Law, were ejected the house of God.

Exod. 34. 29. The face of Moses shined, &c.

This contains an Allegorical sense which the Apostle explains in 1 Cor. 3. 7, 13, 14. But if the ministration of death, &c. was glorious, so that the Israelites could not steadfastly behold the face of *Moses* for the glory of his countenance, &c. how shall not the ministration of the spirit be rather glorious? vers. 14. but their minds were blinded: for until this day remaineth the same vail, &c. in the reading of the old Testament: which vail is done away in Christ.

The Glory of the old Testament.

The like Allegory you may find if you compare Exod. 12. 15, 17. with 1 Cor. 5. 7, 8.

2. An Allegory inferred is such as the Scripture it self shews not, nor makes manifest, but is brought in by interpreters.



Allegories of this kind are like unto pictures; but their literal expositicns, like to stone-walls; the house hath its strength from the stone-walls, the pictures afford not the least strength either to the house or walls.

This Allegory is either offered, or inforced and wrested :

1. That inerr'd Allegory from Scripture which is offered, hath a probable ground and foundation in the literal sense, and proportionable agreeableness of things, and is likewise agreeable to the Analogy of Faith ; as,

Gen 6. 14. The description there of the Ark of Noah doth allegorically represent Gods spiritual house or Church, which in 1 Pet. 2. 5. is said to be built up of living stones ; and also denotes the Lords miraculous preservation of that Church of his, so that neither the waves, or strange & pernicious doctrines, or tentations or persecutions can break in upon or drown it.

Gen. 8. 11. The Olive leaf represents the Gospel ; for in Luk. 10. 34. it is evident that oil signifies mercy and peace.

Luk. 15. The prodigal, when absent from his fathers house, found nothing but misery and perplexity; which doth Allegorically represent unto us, That rest is to be found in the Creator only, and not in the creature.

So in the whole book of Canticles, the sweet conference between Christ and his Church, is set down in the words and expressions proper to husband and wife.

Thus old age is most elegantly decypher'd in Eccles. 12. 5. 6.



2. An Allegory inforc'd and wrested, is such as is left destitute of a probable ground or foundation in the literal sense; either it differs too much from the thing, from which it is taken, or it is agreeable to another and thwart object; or otherwise it is too far remote from the Analogy of the Scriptures: as, such are,

Mat. 13. 8. And other seeds fell into good ground and brought forth fruit, some an hundred fold, &c. See Psal. 110. 1. Mat 15. 11.

### Other Allegories.

Jer. 23. 5, 6. Behold, the daies come, saith the Lord, that I will raise unto *David* a righteous branch, &c.

In his daies *Judah* shall be saved, and *Israel* dwell safely, so in Zech. 3. 10.

Which Allegorically represents the glorious peace and tranquillity of all Saints, when Christ shall have set up his Kingdom, and reign from the River to the end of the land.

See Hof. 13. 14, 15. Job 29. 6. Prov. 23. 29.

**A** *Antonomasia* ἄντωνομασία *nominis unius pro alio positio*, A putting of one name for another, or the exchanging of a name; derived from ἀντὶ, *pro*, *for*, and ὀνομάζω, [*onomazo*] *nomino*, to name:

*Antonomasia* is a form of speech, whereby the orator or speaker, for a proper name, putteth another, and some name of dignity, office, profession, science or trade.

It is a kind of a *Metonymie* and *Synecdoche* *Generis*, and is when another name, a nickname or common name is put instead of the proper name, or when a word being put without a name, supplies the place of the name.

*Farnaby.*

*Antonomasia* imponit cognomen, ut, a *Irus*; *Impius*; b *Æacides*; c *Pænus*; d *Cytherea*; e *Pœta*.

a *Irus* being a poor Messenger of *Penelopës* works, is here put for any poor man.

*Impius*, wicked, the wicked fellow is put for any man notoriously wicked.

b *Achilles*, the Nephew of *Æacus*.

c Carthaginian for *Hannibal* who was the eminent man of Carthage.

d Any remarkable man of *Cythera*, but here it signifies *Venus*, who was carried to *Cythera* in a cockle-shell, and was the goddess of that place.

e *Pœta* the Poet; for *Virgil* or *Homer*.

*Arma virumq; cano*; ——— ubi intelligitur *Æneas*.

### English Examples.

This *Rhetorical Exornation* is used five waies, viz.

1. Hereby the Orator speaking to high dignities, boweth (as it were) the knee of his speech and lifts up the eye of his phrase to the bright beams of earthly glory, thereby declaring his reverence and their dignity: thus when he speaks to a King or a Prince, he saith  
your

your Majesty, your Highness: to a Nobleman your Lordship, your Honour.

2. Instead of name or title, he useth a decent and due Epithet, thus, Honourable Judge, Honoured Sir.

3. The Author by the name of his profession or science, as when we say, the Philosopher for *Aristotle*: The Roman Orator for *Cicero*: The Psalmograph for *David*.

4. A man by the name of his Countrey: as, the Persian, the German, the Britain.

5. When we give to one man the name of another, for the affinities sake of their manners or conditions. In praise, thus, As when we call a grave man a *Cato*, a just dealer an *Aristides*, a wise man a *Solomon*. In dispraise, To call an envious detractor a *Zoilus*, a captious reprehender a *Momus*, a tyrant a *Nero*, a voluptuous liver an *Epicure*.

*Scriptural Examples of Antonomasia.*

Prov. 18. 10. The name of the Lord is a strong Tower, &c.

Joel 2. 11. He is strong that executes his word.

Gen. 21. 33. The everlasting God, where the common attributes, strong and everlasting, are put for Jehovah, the more proper name of God.

So in Mat. 21. 53. Joh. 11. 3, 12. Christ is called Lord: and in Joh. 11. 28. Master: and in Mat. 8. 20. & 9. 6. The son of man: in Gen. 48. 16. The Angel: in Exod. 3. 2. The Angel of the Lord: and in Isai. 63. 9. the Angel of the Lords presence: and Euphrates is in Gen. 31. 21. called

called the River: and Christ in Dan. 11. 22. is called the Prince of the Covenant, and in Gen. 3. 15. the seed of the woman: and in Heb. 12. 24. the Mediator of the New Covenant.

Thus Christ also calls his Church, his Sister, his Love, and his Dove; and the Church in like manner, him her beloved.

**L** *Itotes*, λιτότης, *tenuitas*, *tenuity*, smallness or fineness derived from λιτός, [*litos*] *tenuis*, small or fine.

It is a kind of Synecdoche.

\* *Negatio  
contrarii  
auget vim  
affirmati-  
onis.*

A Trope when a word is put down with a sign of negation, \* and yet as much is signified as if we speak affirmatively, if not more: and by others it is called a Figure,

When less is said than signified, and whereby the orator or speaker for modesties sake seems to extenuate that which he expresses.

*Farnaby*

*Non equidem lando, est Litotes; nec munera\* sperno*

\* *Non sperno, i.e. diligo.*

*Rhodi Romanis haud infesti, i.e. amicissimi.*

*Et Gens illa quidem sumptis non tarda pharetris, i.e. velocissima.*

*Me non spernitis, i.e. diligitis.*

### English Examples.

It is no small account that he makes of his own wit; or he setteth not a little by himself.

H. re

Here by the negations of small and little, or much, are both signified and properly amplified.

Also by denying the Superlative it takes the Positive degree thus:

He is not the wisest man in the world, or he is none of the wisest, *i.e.* he is not wise at all.

This and such like forms of speaking are used for modesties sake; for it were not so seemly to say that he lacks wit, or that he is a fool.

So, if a man had some good occasion or just cause to commend himself, he cannot by any means do it in more modest manner than by this form of speech, as if he should say:

I was not the last in the field to engage the enemies of my Countrey.

Here if he should have said, I was first, or one of the foremost in the field, although he had spoken never so truly, it would have favoured of arrogancy and boasting.

*Scriptural Examples of Litotes.*

Psal. 51. 17. A broken heart God will not despise, *i.e.* he will highly prize it.

I Thess. 5. 20. Despise not prophesying, *i.e.* see that you highly prize it. The like in Rom. 2. 4.

Psal. 105. 15. Touch not mine anointed, &c. *i.e.* hurt them not, take heed you be not found among the persecutors of my anointed ones.

Job



Job 10. 3. Despise not the work of thine hands, *i.e.* do thou graciously take notice of the work, &c.

Psal. 9. 12. He will not forget the cry of the humble, *i.e.* he will surely remember their cry, &c.

Thus when the Scripture would strongly affirm, it doth it oftentimes by denying the contrary: as,

Isai. 38. 1. Thou shalt die, and not live, *i.e.* thou shalt certainly die.

The like in Ezek. 18. 21. Deut. 28. 33. Joh. 1. 10. Isa. 39. 4. Jer. 42. 4. 1 Joh. 1. 5.

Job 31. 17. *Job* saith that he hath not eaten his meat alone, and that he hath not seen any man perish for want of cloathing, or any poor for lack of covering.

Here if *Job* had said, that he had feasted many, that he had cloathed every poor body that should otherwise have perished, he had not spoken so modestly, albeit he had said as truly.

It is very familiar with the Hebrews, by affirming and denying to express the same thing for stronger confirmation of it: as,

Deut. 33. 6. Let Reuben live and not die. The like in 1 Sam. 1. 11. Prov. 36. 11.

**O** *Nomatopœia*, ἐνομαστοποίησις, *Nominis seu nominum fictio*, the feigning of a name or names; derived from ἐνομαστοποιέω [*onomatopoieo*] *nomen seu nomina fingo, fingo vocabula, & sono ei. deducens*

*deducens*; to feign a name from the sound.

*Nominis fictio*, is a form of speech, whereby the orator or speaker makes and feigns a name to something, imitating the sound or voice of that which it signifies, or else whereby he affecteth a word derived from the name of a person, or from the original of the thing which it expresseth: or,

It is a kind of Metonymie, and it is properly said of words so feigned, that they resemble or represent the sound of the thing signified.

A sonitu voces Onomatopœia fingit;

1 *Bambalio*, 2 *Clangor*, 3 *Stridor*, 4 *Taratantara*, 5 *Murmur*. *Farnaby.*

1. A stammerer. 2. The sound of a Trumpet.
3. A crashing noise, or the creaking of a door.
4. The sound of a Trumpet. 5. The noise of water running, a running or buzzing noise.

*Teucra*, à *Teucro*. *Dardania* à *Dardano*.

*English Examples of Onomatopœia.*

This form of feigning and framing names is used 6 waies, viz.

1. By imitation of sound, as to say, a hurliburly signifying a tumult or uproar: likewise, rushing, lumbering, ratling, blustering, &c.

2. By imitation of voices, as, the roaring of Lions, the bellowing of Bulls, the bleating of sheep, the grunting of Swine, the croaking of Frogs, &c.

3. By

3. By the derivation from the original; the city Troy was so called by derivation from King *Tros*, and before that, it was called *Teucris* from *Teucus*, and first of all *Dardania* from *Dardanus*; so *Ninivie* of *Ninus*.

4. By composition, as when we put two words together and make of them but one, as *Orator-like*, *Scholar-like*; thus also we call a *churl*, *thick-skin*; a *niggard*, *pinch-penny*; a *flatterer*, *pick-thank*.

5. By reviving antiquity; touching this I refer the reader to *Chaucer*, and to the *shepherds Calendar*.

6. When we signifie the imitation of another mans property in speaking or writing; this form of speaking is more usual in the Greek tongue, and sometimes used in the Latin: as,

*Patrissare*, *Matrissare*, *Platonissare*, i.e. to imitate his father, to imitate his mother, to imitate *Plato*, which form our English tongue can scarce imitate, except we say he doth fatherize, *Platonize*, *temporize*, which is not much in use; yet we more usually follow this form, thus; I cannot Court it, I cannot Italian it, i.e. I cannot perform the duty or manners of a Courtier, I cannot imitate the fashion of an Italian.

**A**ntiphrasis, ἀντιφράσις, *Sermo per contrarium intelligendus*, a word or speech to be understood by the contrary, or contrarily; derived from ἀντιφράζω, *Antiphrazo*, *per contrarium loquor*, to speak by contraries.

*Antiphrasis* is a form of speech which by a word expresseth doth signifie the contrary.

It is a kind of an Irony, and is,

When one and the same word hath a contrary signification, or a meaning contrary to the original sense.

*Antiphrasis vocet tibi per contraria signat;*  
a *Lusus*; b *Sacra fames*; c *Euxinus*; d *Symphora*; e *Parca*.

*Farnaby.*

a *Lusus*, signifies a lightsome place or lightning, according to the original of the word, but here it signifies a grove or thick wood, for that it takes in no light at all.

b *Sacra fames*, literally signifies holy famine or hunger; but here, a covetous desire.

c *Euxinus*, originally hospitable; but here it signifies a part of the Sea near *Thrace*, which is nothing less.

d *Symphora*, congestion or heaping of; but it is sometimes taken for prosperity, and sometimes for adversity.

e *Parca*, originally signifies sparing or favouring, but here by *Antiphrasis* it signifies the three feigned Goddesses of destiny: viz.

*Clotho*, which puts the wool on the Distaff.

*Lachesis*, which draws the thread of our life.

*Atropos*, which cuts it off and favours none.

### *English Examples of Antiphrasis.*

It is when the speaker saith, wisely or wittily, meaning the contrary.

F

You

You are always my friend ; meaning mine enemy.

You are a man of great judgment, signifying him to be unapt and unable to judge.

*Scriptural Examples.*

The word (to bless) used in Gen. 12. 3, 24, 35. 2 Sam. 2. 10. Psal. 34. 2. doth also by an Antiphrasis signifie (to curse) as appears by 1 Kings 21. 10. where the same word that is used in the precedent Scriptures to bless, is used in a contrary signification : as, Thou didst blaspheme or curse God and the King ; as also in Job 1. 5. It may be that my sons have sinned and cursed God in their hearts ; and likewise concerning what Job's wife said unto him in Job 2. 9. Curse God and dye. See another in Ilsa. 64. 11, &c. Thus in Rev. 5. 5, &c. a Lion signifies Christ, and in 1 Pet. 5. 8. the Devil.

**C***harientismus*, χαριεντισμος, urbanitas, pleasantness, good grace in speaking; derived from χαριεντιζομαι, [ *charientizomai* ] jocor, to jest.

*Charientismus* is a Trope or form of speech which mitigates hard matters with pleasant words.

It is a kind of an Irony, and is,

When for rough and displeasing words, sweet and smooth words are returned.

*Farnaby.*

Dat Charientismus pro duris mollia verba.  
At bona verba precor. Ne favi magna sacerdos.

*English*



English Examples.

A certain man being apprehended, and brought before *Alexander* the Great, King of *Macedonia*, for railing against him, and being demanded by *Alexander* why he and his company had so done, he made this answer, Had not the wine failed, we had spoken much worse, whereby he signified that those words proceeded rather from wine than malice; by which free and pleasant confession, he asswaged *Alexander's* great displeasure, and obtained remission.

Prov. 15. 1. *Salomon* commends that answer which turns away displeasure, and pacifies wrath.

**A** *Stisimus, acerbus, Urbanitas sine iracundia*, a kind of civil jest without prejudice or anger, derived from *ἀστεῖος*, [*asteios*] *urbanus*, *festivus*, civil or pleasant.

It is a kind of an Irony consisting of a pleasant and harmless jest: it is taken for any mirth or pleasant speech void of rustical simplicity and rudeness.

*Astismus jocus urbanus, seu scomma facetum est: Quis Bavium non odit, amice tua carmina Movi: Atque idem jungat vulpes, & mulceat hircos.* *Farusby.*

English Examples.

The merry & pleasant sayings incident here.

unto are called *Facetie*, i. e. the pleasures and delights of speech, which are taken from divers places.

1. From Equivocation, as when a word having two significations, is exprest in the one, and understood in the other, either contrary, or at least much differing, which as it is witty, so very pleasant.

2. The occasion of mirth may be taken from a fallacy in sophistry, that is, when a saying is captiously taken and turned to another sense, contrary or much different from the speakers meaning: as,

To one demanding of *Diogenes* what he would take for a knock upon his pate, he made this answer, that he would take an helmet.

Now he that made the demand, meant what hire, and not what defence.

To one that said, he knew not if he should be ejected his house, where to hide his head: another made him answer, that he might hide it in his cap.

**S**arcasmus, σαρκασμός, *irrisio quadam amara* lenta, a biting scoff or taunt; derived from σαρκάζω, *Sarkazo*, *carnes detraho*, to draw away the flesh.

\* Quod in  
recisione  
dentes nu-  
dantur car-  
ne.  
Ea naby.

A *Sarcasmo* is a bitter kind of derision; most frequently used of an enemy; it is near an Irony, but somewhat more bitter.

Insultans hosti illudit Sarcasms amaré:

En agros metire jacens, Et nuncius ibis

*Prædic referens*, 28 *Suave sanguine*, *Cyre*.

o300

Vendi-

*Vendidit & cælum Romanus & astra sacerdos  
Ad Stygias igitur cogitur ire domus.*

*English Examples.*

When *M. Appius* in his Proeme declared that he was earnestly entreated of a friend to use his diligence, eloquence and fidelity in the cause of his Client: after all the plea ended, *Cicero* coming to *Appius*, said thus unto him, Are you so hard a man, saith he, that of so many things which your friend requested, you will perform none?

The Pope in this life sells Heaven; he therefore he reserveth to himself in the life to come.

*Scriptural Examples of a Sarcasm.*

*Psal. 137. 3.* Sing us one of the Songs of *Sion*: This was uttered in scornful and insulting manner over the poor Israelites being captives in *Babylon*.

*Gen. 37. 19.* Behold, the dreamer cometh. Thus *Michal* spits out bitter reproaches against *David*, in *2 Sam. 6. 20.* How glorious was the King of *Israel* to day, &c. how contemptible and inglorious! &c.

Thus *Shimei* reviled him in *2 Sam. 16. 7.*

Thus in *Exod. 14. 11.* the children of *Israel* taunt at *Moses*, Because there were no graves in *Egypt*, hast thou taken us away to die in the wilderness?

*Mark 15. 29, 30, 31.* And they that passed by, railed on him, wagging their heads, and saying,

Ah, thou that destroyest the Temple, and buildest it in three days, save thy self and come down from the Cross,

Likewise also the chief Priests mocking, said among themselves with the Scribes,

He saved others, himself he cannot save,  
 The like Sarcasme you shall find in Nahum,  
 33. 13. 14. and Mat. 27. 29, 42.

**P**aramia, *παροιμία*, [paromia] proverbium, *proagium, vulgare dictum*: A Proverbial speech or Proverb, applied to things and times; derived from *παροισιζομαι*, [paroisizomai] *proverbialiter loquor*, to speak proverbially, or in Proverbs.

This form of speech is a kind of an Allegory, or the continuation of a Trope in a speech *in specie*, wherein a respect is had to the common use, and so it is called a Proverb: or as others define it,

It is a comparative speech or similitude which is wont to be in Proverbs, or (as it were) a sentence bearing rule, as having the chief place in a sentence, and by its gravity rendering the same more illustrious, clear and excellent.

*Farquhar.*

a *Æthiopeni laterem bellare*: *Paramia dicta est*.  
 a *Æthiopenum laterem lavare*, i. e. frustra laborare.

*Contra stimulum calcas*, thou kickest against the pricks: i. e. *repugnando tibi ipsi non adversaria nocet, ut facit qui contra stimulum calcat*.

*Lupum*

*Lupum auribus tenet*: I hold a wolf by the ears, *i. e.* *dubius sum utrum inceptum peragam*, *an eo desistam*, *veluti qui lupum auribus tenet*.

Note that he that will understand Proverbs must mark their opposition.

English Examples of Paræmia.

He that makes his fire with hay, hath much smoak and little heat.

Whereby is intimated, That many words and little matter render men weary, but never the wiser.

All are not thieves that dogs bark at:

Declaring that ill tongues do as well slander good men, as speak truth of the evil.

The sweetest Rose hath his Thorn:

Whereby is signified that the best man is not without his fault.

Many drops pierce the Marble stone:

Declaring the excellency of constancy and perseverance in a good matter.

Scriptural Examples.

Exod. 11. 7. But against any of the children of Israel shall not a dog move his tongue, against man or beast, &c. which Proverb denotes their great peace and tranquillity.

Prov. 14. 4. Where no Oxen are, the crib is clean; but much increase is by the strength of the Ox.

Ezek. 16. 44. Behold every one that useth Proverbs, shall use this Proverb against thee,



saying, As is the Mother, so is her Daughter, &c.

A Proverb is a Comparative speech; as in Gen. 10. 9. He was a mighty hunter before the Lord; wherefore it is said, even as *Nimrod* the mighty Hunter before the Lord, &c.

Jer. 31. 29. They shall say, The fathers have eaten a sowre grape, and the childrens teeth are set on edge.

2 Pet. 2. 22. The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

Esth. 1. 22. Every man should bear rule in his own house.

See Luke 4. 23. &c. Prov. 19. 15. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

Prov. 21.  
17.

**Æ** *Nigma, αἰνίγμα, [ainigma] oratio verborum involucris tecta*: A riddle or dark saying, derived from *αἰνίσσω*, [*ainitto*] *obscurè loquor; aini rem involucris tego*, to speak obscurely, or to hide a thing in dark sayings: but it is rather derived from *αἶνος*, [*ainos*] which (*inter alia*) denotes a saying worthy of praise and admiration.

*Ænigma* is a kind of an Allegory, differing only in obscurity, and may not unfitly be compared to a deep myne, the obtaining of the metal whereof requires deep digging; or to a dark night, whose stars are hid with thick clouds.

If there be a singular obscurity in a Trope continued, it is called an *Ænigma*, for that it renders a question obscure, or a speech knotty, and as it were wrapped in: or,

It is a sentence or form of speech, whereof for the darkness, the sense may hardly be gathered.

*Enigma obscuris latitat sententiâ verbis.*

*Filiolas Cadmi profert Nilotis arundo,*

*Quas ferit è Cnidio distillans sepia nodo.*

*Farnaby.*

*In English thus.*

*Cadmus* his daughters fram'd *Nilotis* quill,

Whil'st *Sepia* doth from *Cnidian* knot distill.

i. e. he writes Love-letters in Greek.

*Explained thus.*

*Cadmus* being the first finder out of divers of the Greek Letters, they are by a Metonymie of the Efficient called his Daughters: And *Cadmus* his daughters here by a Catachrestical Metaphor signifie the Greek Letters.

*Nilotis* Quill fram'd Greek Letters; for *Nilotis* Pen, &c. by a Metonymie of the matter.

*Nilus* is the name of a River in Egypt; by the side whereof Reeds grow; which are here called *Nilotis* Quill by a Catachrestical Metaphor: also *Sepia* a fish, whose blood is as black as ink, also black liquer, &c. here put for ink by *Synecdoche Specie*, or a Metaphor.

*Cnidus* a City where *Venus* the Goddess of Love was worshipped; here put for *Venus* by *Antonomasia*, or *Synecdoche Generis*, and *Venus* for Love, by a Metonymie of the Efficient.

*Mitto tibi a Lunam, b Solem simul & canis c iram,*

*Qua reddas à te, dulcis amice, precor.*

a C. b O. c R.

i. e. I, ex Corde te saluto.

*Anri*

a *Auri* b *Sacra* c *fames* mortalis d *pectora* perdit.

a *Aurum* pro aureis nummis, per *Metonymiam*  
*Materia*.

b *Sacrum* pro exsecrando, per *Ironiam* seu *Anti-*  
*phrasin*.

c *Fames* pro desiderio, per *Metaphoram*.

d *Pectus* pro homine, per *Synecdochen partis*.

*Quid hoc esse censes?*

*Non ego de toto mihi corpore vendico vires,*

*At Capitis pugna nulli certare recuso;*

*Grande mihi Caput est, totum quoq; pondus in ipso.*

*Mallens est Fabrilis.*

*Dic quibus in terris & eris mihi magnus Apollo,*

*Tres pateat Caeli spatium non amplius ulnas.*

*Quid hoc esse existimas?*

*Sum nondum dira confectus morte, sepultus*

*Haud urna, haud saxum, non humus ulla tegit:*

*Et loquor, & sapio, & vitalibus abdicor auris,*

*Meque capit vivus, meque vehit tumulus.*

*Hic modus nihil nobis facesset negotii amplius,*  
*si fona historiam diligenter excusserimus, & cum*  
*hoc Enigmate contulerimus: Is enim ex ventre Or-*  
*ca (piscis) seu, ut ipse existimavit, ex medio Orci*  
*hoc sibi epitaphium verè ponere potuisset.*

### English Examples of Enigma.

*I consume my mother that bare me, I eat up*  
*my nurse that fed me, then I die, leaving them*  
*all blind that saw me.*

*This is meant of the flame of a Candle, which*  
*when it hath consumed both wax and wick,*  
*goes out, leaving them in the dark that saw by*  
*it.*

Ten thousand children beautiful of this my body bread,  
Both sons and daughters finely deck'd; I live,  
and they are dead.  
My sons were put to extream death by such as  
lov'd them well,  
My daughters dy'd in extreme age, but where  
I cannot tell.

By the Mother, understand a Tree, by the  
sons and daughters understand the fruit, and  
leaves; by the sons being put to death by such  
as loved them well, understand those that gathered  
and eat the fruit; by the daughters death  
in age, understand the leaves falling off by the  
returning of the Sap to the Root in Autumn,  
&c.

Anatomie of wonders great I speak, and  
yet am dead;

Men suck sweet juice from these black veins  
which Mother Wisdom bread.

By Anatomie of wonders, &c. understand  
a book, by the sweet juice, instruction; and  
by the black veins, the letters and lines in the  
book.

*An Arithmetical Enigma.*

Suppose 30 Malefactors', viz. 15 English  
men, and 15 Turks are adjudged to be executed  
for Piracy, and that the Sheriff hath (after this  
sentence) power given him to save one half of  
these Malefactors, but must execute every ninth  
man, I demand how he may place them in such  
order and rank, as that he may execute all the  
Turks, and preserve the English men?

Let





for the cyphers or characters cancelled represent the Turks to be executed, and the other uncanceled those that are to escape.

*Scriptural Examples of Ænigma.*

Gen. 40. & 41. chap. The dreams and visions there of *Pharaoh's* chief Butler and chief Baker, as likewise *Pharaoh's* own dreams were Ænigmatical; The significations whereof were expounded by the Spirit of Wisdom and Revelation in *Joseph*, as appears by Gen. 40. 12, 13, 18, 19. Gen. 41. 26, 27, &c.

Dan. 4. 10, 11, &c. We have *Nebuchadnezzar's* vision, which is also Ænigmatical.

Thus were the visions of mine head in my bed: I saw, and behold a Tree in the midst of the earth, and the height thereof was great, the tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the ends of the earth; the leaves thereof were fair, and the fruit thereof much, and it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, &c. which *Daniel* by the Spirit of the Lord opens in the same Chapter.

In Judg. 14. 14. we have *Sampson's* Riddle, Out of the eater came forth meat, and out of the strong, sweetness.

Isa. 11. 1, 2. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the Spirit of wisdom, and might, &c.

See Ezek. 17. 2. & 26. chap. of the Proverbs,  
and

and divers other chapters in that Book, you shall find divers riddles and dark sayings, and the same opened and explained, in the demonstration of the same Spirit of wisdom they were proposed.

Figures of a word: see pag. 5 & 6.

**E** *Pizexxis*, ἐπιζεύξις, *Adjunctio*, a joyning together of the same word or sound: derived from ἐπιζεύγνυμι, [*epizeugnumi*] *conjungo*, to join together.

*Epizexxis* is a figure of a word, whereby a word is geminated and repeated by way of Emphasis, and usually without interposition of any other word: or it is the repetition of the same word or sound likewise, when one or more words intervene by Parenthesis.

This figure serves to the Emphatical setting forth of the vehemency of the affections and passions of the mind.

*Farnaby.*

Ejusdem sit Epizeuxis repetitio vocis:

*Ah Corydon, Corydon; me, me; bella horrida bella.  
Talis amor Daphnim (qualis cum fessa juvencam  
Per nemora atque altos quarendo bucula lucos, &c.)  
Talis amor teneat, nec sit mihi cura mederi.*

This figure is twofold: viz.

- |                     |                  |
|---------------------|------------------|
| 1. In part of       | } of a Sentence. |
| 2. In a whole word, |                  |
1. In the beginning  
2. In the end

1. In

1. In part of a word in the beginning of a Sentence: as,

*O utinam possem populos reparare paternis,  
Artibus atque animos formata infundere terra!*

2. In a part of a word in the end of a sentence: as,

*Titus, Annius ad illam pestem comprimendam, extinguendam, funditus delendam natus esse videtur.*

2. In a whole word, as,

*Ipsa sonat arbusta, Deus, Deus ille, Menalca.  
Si, nisi que facie poterit te digna videri,  
Nulla fœura tua est, nulla futura tua est.  
Excitate, excitate eum, si potestis ab inferis.*

*English Examples of Epitaphs.*

Thus Cicero to Anthony.

Thou, thou, Anthony, gavest cause of civil war to Caesar, willing to turn all upside down.

Thus Virgil,

Ah Corydon, Corydon, what madness hath thee moved?

O let not, let not from you be poured upon me destruction.

It is not (believe me) it is not wisdom to hazard our salvation upon so weak a ground as mans opinion.

Terrors, terrors upon terrors laid hold on me.

*Scriptural Examples.*

Isa. 51. 9. Awake, awake, put on strength, Oh arm of the Lord, &c.

Mat.

Matth. 23. 37. Oh Jerusalem, Jerusalem, thou that killest the Prophets, &c. here the word is geminated to express the ardency of the speakers affections.

Isa. 52. 1. Awake, awake, put on thy strength O Zion, &c. See Isa. 51. 17. 12. 38. 19. 40. 1. Judg. 5. 12.

Ezek. 21. 9, 27. A sword, a sword, is sharpened, &c.

I will overturn, overturn, overturn it, &c. i. e. I will certainly overturn it.

Thus *David* bewaileth the death of his son *Absalom*, in 2 Sam 18. 33. O my son *Absalom*: my son, my son *Absalom*; would God I had died for thee, O *Absalom* my son, my son.

This you may find sometimes by way of Amplification, as Psal. 145. 18. The Lord is nigh to all that call upon him, even to all that call upon him in truth, so Psal. 68. 12. and Joel 3. 14.

And sometimes also by way of Transition: as, Hof. 2. 21. I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, &c.

**A** *Nadiplosis*, ἀναδιπλωσις, *Reduplicatio*, Reduplication, or redoubling derived from ἀνά, *re*, again, & διπλω, [*diploo*] *duplico* to double.

A figure whereby the last word or sound of the first clause is repeated in the beginning of the next.

Est Anadiplosis quoties ex fine prioris  
Membri, Principio fit dictio prima sequentis.

*Parnaby.*

*Pierides, vos hac facietis maxima Gallo:*

*Gallo, cujus amor tantum mihi crescit in horas.*

*Spectatum veniunt, veniunt spectentur ut ipsi.*

*English Examples.*

With death, death must be recompensed.

On mischief, mischief must be heapt.

Let us at any rate buy the truth ; Truth will  
make us no losers.

Prize wisdom, wisdom is a jewel too precious  
to be sleighted.

*Scriptural Examples of Anadiplosis.*

Isa. 30. 9. This is a rebellious people, lying  
children, children that will not hear the law of  
the Lord.

Deut. 8. 7. For the Lord thy God bringeth  
thee into a good land, a land of brooks of wa-  
ter, &c.

Rom. 14. 8. If we live, we live unto the Lord ;  
if we dye, we dye unto the Lord, &c.

Psal. 48. 8. As we have heard, so have we  
seen in the City of our God, God will establish  
it, &c.

See Psal. 122. 2, 3. Our feet shall stand with  
in thy gates, O Jerusalem: Jerusalem is builded,  
as a City ; see the 5. verse of the same Psalm.  
Psal. 145. 18. Jer. 2. 11. 12. 13. Luke 7. 31, 32.  
Psa. 9. 8, &c.



**C**limax, *καλιμαξ*, Gradatio; Gradation, or a climbing by steps; derived from *καλιω*, [*clino*] *reclino*, *acclino*, to bend towards or incline to, for that its ascending is rising upwards; and its descending, declining, or turning away.

Gradation is a kind of *Anadiplosis*, by degrees making the last word a step to a further meaning.

It is a figure when a gradual progress is used in the site or placing of the same word; or,

When the succeeding clauses of a sentence transcend each other by divers degrees, or steps of the same sound.

*Farnaby.*

Continua serie est repetita Gradatio Climax:

*Quod liber, id licet his; & quod licet, id satis audent.*

*Quodque audent faciunt, faciunt quodcumque molestum est.*

*Mars videt hanc, visamque cupit, potaturque; cupitque,*

*Nec vero se populo solum, sed Senatui commisit: nec Senatui modo, sed etiam publicis praesidiis & armis: nec his tantum sed ejus potestate, cui Senatus totam Rempub. commisit.*

*Pulchrum est bene dicere, pulchrius bene sentire, pulcherrimum bene facere.*

### *English Examples of Gradation.*

His arm no oftner gave blows, than the blows gave wounds, than the wounds gave death.

Your

Your words are full of cunning, your cunning of promises, your promises of wind.

A young man of great beauty, beautified with great honour, honoured with great valour.

You could not enjoy your goods without Government, no Government without a Magistrate, no Magistrate without obedience, and no obedience, where every one upon his private passion interprets the rulers actions.

Out of idleness comes lust; out of lust, impudence; out of impudence, a contempt of whatsoever is good.

*Scriptural Examples.*

Matth. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

Rom. 5. 3, 4, 5. Knowing that tribulation worketh patience, and patience experience, and experience hope, &c.

2 Pet. 1. 5, 7. Add to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love.

1 Cor. 11. 3. The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God, &c.

Rom. 8. 30. Whom he predestinated, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified.

See Rom. 10. 14, 15.

I Cor. 3. 21, 22. All are yours, you are Christs, and Christ is Gods.

**A** Naphora, ἀναφορά, Relatio, Relation, or a bringing of the same again, derived from ἀναφέρω [anaphero] refero, to bring again or rehearle.

It is the repetition of a word of importance and effectual signification; or,

It is a figure when several clauses of a sentence are begun with the same word or sound.

Farnaby.

Diversis membris frontem dat Anaphora eandem.

*Ter conatus ibi collo dare brachia circum;*

*Ter frustra comprênsa manus effugit imago.*

*Tu pugnare potes, mihi sacri est consilii vis:*

*Tu vires sine mente geris, mihi cura futuri est.*

*Sic oculos, sic ille manus, sic ora movebat.*

### English Examples.

You whom vertue hath made the Princeſs of felicity, be not the Minister of ruine; you whom my choice hath made the Load-star of all my sublunary comfort, be not the rock of my shipwrack.

*An Example of Cicero in the praise of Pompey.*

A witness is *Italy*, which *Lucius Sylla* being Victor confessed, was by this mans counsel delivered; A witness is *Africa*, which being oppressed with great Armies of enemies, flowed with

with the blood of slain men: A witness is *France*, through which a way was made with great slaughter of Frenchmen for our Armies into *Spain*: A witness is *Spain*, which hath very often seen, that by this man many enemies have been overcome and vanquished.

*Scriptural Examples of Anaphora.*

**Psal. 29. 4, 5.** The voice of the Lord is powerful, The voice of the Lord is full of Majesty; The voice of the Lord breaketh the Cedars, &c.

**Jer. 8. 2.** Whom they loved, whom they served, whom they ran after, whom they sought, whom they worshipped, &c.

**1 Cor. 1. 20.** Where is the wise? where is the Scribe? where is the disputer of this world, &c.

**Psal. 118. 8, 9.** Better it is to trust in the Lord, than to put confidence in man; better it is to trust in the Lord, than to put confidence in Princes, &c.

**Jer. 50. 35, 36, 37.** A sword is upon the Caldeans, &c. a sword is upon the Lyars, &c. a sword is upon her mighty men, &c.

See **Rom. 8. 38.** **Psal. 27. 1.** **118. 2, 4.** **124. 1,** **2.** **148. 1, 2, 3.** **150. 1.** **Ezek. 27. 12, 15.** **Rom. 1. 22, 23.** **Amos 1. 3, 6, 9.**

**EPISTROPHE**, ἐπιστροφή, *Conversio*, Conversion, or a turning to the same sound, or a changing of course, derived from ἐπὶ, [epi] prope, near to, and στρέω, [strephe] vertere, to turn or change.

It is a repetition of the same word or sound in the ends of divers members of a sentence.

See Homer-  
oteleuton.

A figure when divers sentences end alike, or when divers clauses end with the same word or words.

Farnaby.

Complures clausus concludit Epistrophe eodem.

Dicto: *Crede mihi, si te quoque pontus haberet:*

*Te sequerer conjux, & me quoque pontus haberet.*

*Surgamus soles esse gravis cantantibus umbra:*

*Juniperi gravis umbra: nocent & frugibus umbra.*

### English Examples.

Ambition seeks to be next to the best; after that, to be equal with the best: then, to be chief and above the best.

Where the riches did invite the eyes, the fashion did entertain the eyes, and the device did teach the eyes.

We are born to sorrow, pass our time in sorrow, end our days in sorrow.

Either arm their lives, or take away their lives.

Since the time that concord was taken from the City, liberty was taken away, fidelity was taken away, friendship was taken away.

### Scriptural Examples of Epistrophe.

1 Cor. 13. 11. When I was a child, I spake as a child, I understood as a child, I thought as a child.

Psal.



Pfal. 115. 9, 10, 11. Oh Israel, trust in the Lord, he is their help and their shield : O house of Aaron, trust in the Lord, he is their help and their shield : Ye that fear the Lord, trust in the Lord, he is their help and their shield.

Matth. 7. 22. Have we not prophesied in thy name; have we not cast out Devils in thy name, and done miracles in thy Name?

2 Cor. 11. 22. Are they Hebrews? so am I : are they Israelites? so am I : are they the seed of Abraham? so am I.

See Joel 2. 26, 27. Ezek. 33. 25, 26 27. Ezek. 36. 23, 24, 25, &c. Amos 4. 6, 8, &c. Hag. 2. 8, 9. Lam. 3. 41, &c.

**SYMPLOCE**, συμπλοκή, *Complexio* ; *Complicatio*, an agreement of words in a sentence, or *Complication* or folding together, derived from συμπλέκω, [*sympleco*] *Complicoo*, *Connecto*, to wrap or couple together.

*Symploce* is the joining together of *Anaphora* and *Epistrophe*.

A figure when several sentences or clauses of sentences have the same beginning, and the same ending; or when all our beginnings and all our endings are alike.

*Symploce* eas jungit complexa utramque figuram.

*Fig. abj.*

*Quam bene, Canne, tuo poteram nurus esse parenti?*  
*Quam bene, Canne, meo poteris gener esse parenti?*

*English Examples.*

An Example of *Cicero*.

Him would you pardon and acquit by your sentence, whom the Senate hath condemned, whom the people of *Rome* have condemned, whom all men have condemned.

O cruel death, why hast thou taken away my choice, my dear choice, my dearest and most beloved choice, and hid her in the dark, where I cannot find her?

Can the Host of Heaven help me? Can Angels help me? Can these inferiour Creatures help me?

*Scriptural Examples of Symploce.*

Psal. 47. 6. Sing praises to our God, sing praises: Sing praises to our King, sing praises.

Psal. 118. 2, 3, 4. Let Israel now say, that his mercy endureth for ever; let the house of *Aaron* now say, that his mercy endureth for ever, &c.

Rom. 14. 8. Whether we live, we live unto the Lord; whether we dye, we dye unto the Lord; whether we live therefore or dye, we are the Lords.

See Psal. 136. 1, 2, 3. Jer. 9. 23. 1 Cor. 12. 4, 5, 6. 1 Cor. 14. 15. 2 Cor 9. 6, &c.

**E**PANALEPSIS, ἐπαναληψις, *Resumptio*, a taking back: derived from ἐπὶ [*epi*] after, ἀνὰ [*ana*] again; and λαμβάνω, [*lambano*] accipio, to take, from whence ἀψις, [*lepsis*] acceptio, a taking.

*Epanalepsis* is the same in one Sentence, which *Symploce* is in several.

A figure, when (for elegancies sake) a sentence is begun and ended with the same word, or sound.

Incipit & voce exit Epanalepsis eadem :  
*Pauper amet cautè, timeat maledicere pauper.*  
*Una dies aperit, conficit una dies.*

*Farnaby.*

*Vidimus tuam victoriam praliorum exitu terminatam; gladium vaginâ vacuum non vidimus.*

*English Examples.*

Severe to his Servants, to his Children severe.

His superiour in means, his place is superiour.

In sorrow was I born, and must dye in sorrow.

Unkindness moved me, and what can so trouble me, or wrack my thoughts as unkindness?

At midnight thou wentst out of the house, and returnedst again at midnight.

*Scrip-*

## Scriptural Examples of Epanalepsis.

- Phil. 4. 4. Rejoice in the Lord always, and again I say rejoice.

2 Kings 18. 33. My Son Absalom, my son, &c.

1 Cor. 3. 21, 22. All things are yours, &c. whether things present, or things to come, all are yours.

See 2 Cor. 4. 3. Psal. 8. 1, 9. Psal. 46. 1. & ult.

\* Cum per eandem recurrimus, verba inverse ordine relegentes. When we return back again by the same words, reading again the words in a clean contrary order.

**E**PANODOS, ἐπανόδος, \* *Regressio*, regression, or turning back: derived from ἐπι, [epi] again, and ἄνoδος, [anodos] ascensus, an ascending or climbing up; which is derived from ἄνω, [ano] sursum upwards, and ὁδός, [hodos] via, a way.

*Epanodos* is a figure whereby the like sound is repeated in the beginning and ending of divers sentences, (an *Anadiplosis* in the evening) or,

When the words of a sentence are turned upside down, or, as I may say, repeated backward: the same sound being repeated in the beginning and middle, in the middle and end.

*Farnaby.*

Prima velut mediis, mediis ita Epanodos ima  
Consona dat repetens: *Crudelis tu quoque mater,*  
*Crudelis mater magis, an puer improbus ille?*  
*Improbus ille puer, crudelis tu quoque mater.*

Thus

*Thus in English,*

Whether the worst, the child accurst,  
or else the cruel mother?

The mother worst, the child accurst,  
as bad the one as th<sup>o</sup> other.

*Nec sine sole sua lux, nec sine luce sua Sol.*

*Eloquentia non ex Artificio, sed Artificium ex  
Eloquentia natum.*

*Hermogenes inter pueros Senex, inter Senes puer.*

*English Examples of Epanodos.*

Men venture lives to conquer; she conquers  
lives without venturing, &c.

*Parthenia* desired above all things to have *Argalus*; *Argalus* feared nothing but to miss *Parthenia*.

I never saw a fray more unequally made than *Terence*.  
that, which was between us this day, I with bearing  
the blows, and he with giving them, till  
we were both weary.

Account it not a purse for treasure, but as a  
treasure it self worthy to be pursed up, &c.

Unlawful desires are punished after the ef-  
fect of enjoying; but impossible desires are pun-  
ished in the desire it self.

Shew'd such fury in his force, such stay in  
his fury.

*Scriptural Examples.*

Isa. 5. 20. Woe unto them, who call good e-  
vil, and evil good; who put darkness for light,  
and light for darkness.

2 Cor.



2 Cor. 2. 15, 16. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other, the savour of life unto life.

John 8. 47. He that is of God, heareth Gods Word; ye therefore hear it not, because ye are not of God.

Ezek. 35. 6. I will prepare thee unto blood, and blood shall pursue thee; except thou hate blood, even blood shall pursue thee.

See Rom. 7. 19. Gal. 2. 16. Ezek. 7. 6, 7. 2 Cor. 2. 10. Psal. 114. 3, 4, 5, 6. Ezek. 32. 16. 2 Thes. 2. 4. &c.

**P**ARONOMASIA, παρανομασία, *agonimatio*, Agnomination, or likeness of words: derived from παρά [*para*] which in composition signifies amiss, or with some alteration, and ὄνομα, [*onoma*] *nomēn*, a name: or from παρανομαίζω, [*paronomazo*] *agnomino*, to change, or allude to a name or word.

*Agnomination* is a pleasant sound of words, or a small change of names; or it is a pleasant touch of the same letter, syllable, or word with a different meaning.

A figure when by the change of one letter, or syllable of a word, the signification thereof is also changed.

*Farnaby.* Voce parum mutata alludit significatum  
Paronomasia; *in prado, non prator.*—

*Agnomi-*

*Agnominatio dicitur que fiat similitudine aliquâ vocum & vicinitate quasi verborum :*

That is *Agnomination* which is made by any resemblance, and as it were by the neighbourhood and nighness of words.

*Quis Locus aut. Lacus? — Ab aratore orator.*

*Non emissus ex urbe, sed immissus in urbem esse videatur.*

*Video me à te circumveniri, non conveniri.*

*Inceptio est amentium, haud amantium.*

*Tibi parata erunt verba, huic verbera.*

*Nata solo, suscepta solo, patre edita cælo.*

*In stadio & studio virtutis, — ab Exordio ad Exordium.*

*English Examples of Agnomination.*

Be sure of his sword, before you trust him of his word.

Wine is the blood of the vine.

Hardly any Treason is guided by reason.

Friends turned fiends.

You are like to have but a bare gain out of this bargain.

So fine a slanderer should not be a slanderer.

Bolder in a buttery than in a battery.

A fit witness, a fit witless.

She went away repining, but not repenting.

Alas ! What can saying make them believe, whom seeing cannot perswade ?

This is no stumbling, but plain tumbling.  
Such errors will cause terrors.

*Scriptural Examples.*

2 Cor. 10. 3. Though we walk in the flesh,  
yet do not we war after the flesh.

2 Cor. 6. 9. As unknown and yet known,  
&c.

Psal. 21. 7. *In te confisi, nunquam confusi.*

See Isa. 5. 7.

Rom. 2. 1. *In quo alium damnas, teipsum condemnas.*

See 2 Cor. 5. 8-9.

Matth. 8. 22. Let the dead bury the dead,  
&c.

**ANTANACLASIS**, ἀντανάκλασις, *Recipro-*  
*cario*, Reciprocation or bearing back, de-  
rived from ἀντανάκλω, [*antanaclao*] *reciproco*,  
*refringo*, to go back, or bear back.

It is a various signification of the same word.

A figure when the same word is repeated in  
a diverse if not in a contrary signification; It  
is also a retreat to the matter at the end of a long  
parenthesis.

*Amari*

*Me juvat Atanacsis erit, si nil sit amari.  
Veniam, si Senatus det veniam.*

English

English Examples.

Care for those things in your youth, which may in old age discharge you of care.

Care in the first place signifies to provide, in the last, the sollicitude and anxiety of the mind.

In thy youth learn some craft, that in old age thou maist get thy living without craft.

Craft in the first place, signifies science, or occupation; in the second, deceit or subtilty.

Shall that heart (which does not only feel them, but hath all motion of his life placed in them) \* shall that heart I say, &c.

\* Thus it is a Retreat at the end of a Parenthesis.

Scriptural Examples of Antanaclassis.

Matth. 28. 29. I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Fathers Kingdom, &c.

Here the first word (Drink) hath a literal or proper signification; but the later, a Metaphorical acceptance, concerning their partaking together of the joys of Heaven.

John 1. 10. The world was made by him, and the world knew him not, &c.

The former word (world) notes the whole universe; the later, the unbelieving men, who are of the world.

Thus in Mat. 13. 33. Leaven signifies the nature of the Gospel, and in Mat. 16. 6. 12. 7, 8. sinful corruption.

Mat.

Matth. 8. 22. Let the dead bury their dead,  
&c.

See Matth. 10. 39. Luke 6. 26, &c. John 4.  
13, 14. Isa. 59. 18.

**P**LOCE, πλοκή, *nexus*, *contextus*, binding together, or a continuation without interruption: derived from πλέκω [pleco] νέσσω, to knit or bind together.

A figure when a word is by way of Emphasis so repeated, that it denotes not only the thing signified; but the quality of the thing:

Hereby the proper name of any man well known, being repeated, signifies the nature and permanent quality of the man, whose name it is.

*Est Plocé: Corydon, Corydon est tempore ab illo.*

*Hic consul est verè consul.*

*Talia mater erat si modò mater erat.*

*Tot homines adfuerunt, si modò homines fuerunt.*

### *English Examples of Plocé.*

Josephus speaking of our Saviour, saith, There was a man called Jesus, if it be lawful to call him a man.

Bread is bread indeed to a hungry stomach.

In that great victory *Caesar* was *Caesar*, (i. e.) a serene Conquerour.

What man is there living, but will pity such a case, if he be a man? the last word (man) imports that humanity or compassion proper to man's nature.

Phy-



Physician heal thy self, if thou art a Physician (i. e.) if thou hast the skill and science of Physick.

Scriptural Examples.

Gen. 27. 36. Esau speaking of his brother Jacob, saith, Is he not rightly called Jacob? For he hath supplanted me these two times.

**P**OLYPTOTON, πολυπτοτον, *variatio casuum*, aut multos casus habens, variation of cases, a small change of the termination or case: derived from πολυ, [poly] varie, variously, and πτοτον, [ptoton] cadens, falling out, which is derived from πτω [ptoo] cado, to fall.

*Polyptoton* is a repetition of words of the same lineage, that differ only in termination, and it is made by changing (1) the Mood, (2) the Tense, (3) the Person, (4) the Case, (5) the Degree, (6) the Gender, (7) the Number, (8) the part of Speech.

It is a kind of Gradation, for it is continued by its degrees in words unlike, as an *Anadiplosis* is in like words:

A figure when several cases of the same noun, and tenses of the same verb, are used in conjoyned clauses,

Esto Polyptoton, vario si dictio casu

Consonet: arma armis, pede pes, densusq; vir, vir,

Ense minax ensis, pede pes, & cuspide cuspis.

Cedere jussit aquam, jussa recessit aqua.

Labor labori laborem adfert.

Farnaby.

In Sympla. *Quid facies facies Veneris cum veneris ante?*  
 ce. *No fedeas, sed eas: No pereas per eas.*

*English Examples.*

He's faulty using of our faults.

Exceedingly exceeding.

Sometimes the same word in several cases, as,  
 for fear, concealed his fear.

Sometimes the same Adjective in several  
 comparisons.

Much may be said in my defence, much more  
 for love, and most of all for that incompara-  
 ble Creature, who hath joyned me and love to-  
 gether.

*Scriptural Examples of Polyptoton.*

Gen. 50. 24. The Lord when he visiteth in  
 visiting will visit you.

Rom. 11. 36. For of him, and through him,  
 and to him are all things, &c.

Eccles. 12. 8. Vanity of Vanities, all is va-  
 nity.

Gal. 2. 19. For I through the Law am dead  
 to the Law, &c.

Dan 2. 37. Thou O King art a King of  
 Kings, &c.

John 3. 13. No man hath ascended up to hea-  
 ven, but he that came down from heaven, even  
 the Son of man which is in heaven. 1 John 1. 1.

1 Cor. 9. 22.

1 Joh. 3. 7. He that doth righteousness, is  
 righteous as he is righteous.

See 2 Tim. 3. 13. Heb. 6. 14. John 17. 25. Isa. 24. 16. Hof. 10. 1. Mich. 2. 4. &c. Isa. 19. 2.

**HYPOTYPOSIS**, *ὑποτύπωσις*, *Representatio*, Representation is derived from *ὑποτύπω*, [*hypotypos*] *represento, per figuram demonstro*, to represent, or by figure to delineate, or draw the lively effigies of a thing.

*Hypotyposis* is a representing of a thing unto the eye of the understanding, so that it may seem rather to be felt or enjoyed than spoken of and expressed.

A figure when a whole matter is expressed so particularly, and in order that it seems to be represented unto ocular inspection; or when the whole image and proportion of things is as it were painted out in words.

Res, loca, personas, *a* affectus, *b* tempora, gesta,  
Exprimit, atq; oculis quasi subjicit *c* Hypotyposis.

*Farnaby.*

*a* See *Pathopeia*.

*b* See *Chronographia*.

*c* See *Diatyposis*.

*Convivii luxuriosi Descriptio.*

*Videbar videre alios intrantes, alios verò exeuntes; quosdam ex vino vacillantes, quosdam hesternâ potatione oscitantes: versatur inter hos Gallus, unguentis oblitus; redimitus coronis: humus erat immunda, lutulenta vino, coronis languidulis, & spinis cooperta piscium.*

*Quid plus videret, qui intrasset?*

*English Examples of Hypotyposis.*

There were hills which garnished their proud heights with trees; humble valleys whose low estate seemed comforted with refreshing of silver rivers; meadows enameled with all sorts of eye-pleasing flowers; thickets, which being lined with most pleasant shade, were witnessed so too by the chearful disposition of many well tuned birds; each pasture stored with sheep feeding with sober security, while the pretty lambs, with bleating oratory, craved the dams comfort; Here a Shepherds boy piping, as though he should never be old, there a young shepherdess knitting, and withal singing, and her hands kept time with her voices musick. A shew as it were of an accompaniable solitariness, and of a civil wildness.

It is a place which now humbling it self in fallowed plains, now proud in well husbanded hills, marries barren woods to cultivated valleys, and joins neat gardens to delicious fountains, &c.

*Scriptural Examples.*

Thus Apostasie and Rebellion is elegantly decyphered and characterized in

Isa. 5. 6. The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores, &c.

Another

Another of Famine.

Lam. 4. 8, 9, 10. They were more ruddy in body than rubies, &c. their visage is blacker than a coal: They are not known in the streets: their skin cleaveth to their bones: It is withered, it is become like a stick. See Psal. 37. 35, 36.

See Isa. 1. 7, 8, 34. whole chap. and Jer. 4. 19, 20, &c. Col. 2. 14, 15.

**P**ARADIASTOLE, παραδιαστολή, *Distinctio*, Distinction, noting of difference, or separating or disagreeing; derived from παραδιαστήμι, [paradiastello] *disjungo, distinguo*, to disjoin or distinguish.

*Paradiastole* is a dilating or enlarging of a matter by interpretation.

A figure when we grant one thing that we may deny another, and tends to the dispersing of clouds, and removing of scruples in former speeches; and to the distinguishing of like or semblable things, to which end the contrary unto the thing spoken of is sometimes added for illustrations sake.

Explicat oppositum addens. *Paradiastole*: obumbrat

*Virtutem fortuna; tamen non obruit illam.*

*Earnaby.*  
It argues a Paralogism of the consequent.

*Fit magna mutatio loci, non ingenii.*

*Virtus premi, opprimi non potest. Vir bonus oppugnari potest pecuniâ, non expugnari.*

*Non enim furem, sed creptorem: Non adulterum, sed expugnatorem pudicitia: Non sacrilegum, sed &c.*



Sometimes we confess that which will not prejudice us; and this is called *Paramologia*, confession: as,

I grant that they are resolute, but it is in matters tending immediately to their own undoing.

*Miseros esis inimicos fovi, fateor, habetis ergo confitentem, non reum.*

### *English Examples of Paradiastole.*

Truth may be blamed, but not ashamed, &c.

Being charged that in a former speech you have brought very light reasons: You may answer;

If by [light] you mean clear, I am glad you see them;

If by [light] you mean of no weight, I am sorry you do not feel them, &c.

This figure *Paradiastole* is by some learned Rhetoricians called a faulty term of speech, opposing the truth by false terms and wrong names; as,

In calling Drunkenness good-fellowship; insatiable avarice, good husbandry; craft and deceit, wisdom and policy, &c.

### *Scriptural Examples.*

2 Cor. 4. 8, 9. We are troubled on every side, yet not distressed, we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.

1 Cor. 7. 10. And unto the married I command, yet not I, but the Lord, &c.

1 Cor.

1 Cor. 4. 19. And I will know, not the speech of them that are puffed up, but the power.

**A**NTIMETABOLE, ἀντιμετάβολη, *Contrariatio*, *Inversio*, a changing of words by contraries, or a turning of the words in a sentence upside down; derived from ἀντί, [anti] against, and μεταβάλλω, [metaballo] *inverto*, to invert or turn upside down.

*Antimetabole* is a sentence inverted, or turn'd back, or it is a form of speech which inverts a sentence by the contrary, and is used frequently to confute by such Inversion.

A figure when words in the same sentence are repeated in a divers case or person.

Opposita Antimetabole mutat dicta: *Poëma* Farnaby.  
Est pictura loquens; mutum pictura poëma.

*In dominatu servitus, in servitute dominatus.*

*Verè dici potest Magistratum esse legem loquentem, legem autem mutum Magistratum.*

*Ut novorum optima erunt maximè vetera, ita veterum maximè nova.*

*Inter viros fœmina, inter fœminas vir.*

*English Examples of Antimetabole.*

Of Eloquent men *Crassus* is counted the most learned Lawyer; and of Lawyers, *Scavola* most eloquent. *Cicero.*

Seest not thou these Trophies erected in his honour, and his honour shining in these Trophies?

If any for love of honour, or honour of love, &c.

That as you are the child of a mother; so you may be the mother of a child.

They misliked what themselves did; and yet still did what themselves misliked.

If before he languished, because he could not obtain his desiring; he now lamented, because he could not desire the obtaining.

Just to exercise his might, mighty to exercise his justice.

*Scriptural Examples.*

2 Cor. 12. 14. The children ought not to lay up for the parents, but the parents for the children.

John 15. 16. Ye have not chosen me, but I have chosen you, &c.

Rom. 7. 19. The good that I would, I do not; but the evil that I would not, that do I.

1 Cor. 11. 8, 9. For the man is not of the woman, but the woman of the man: Neither was the man created for the woman, but the woman for the man.

Matth. 2. 27. The Sabbath was made for man, not man for the Sabbath.

**E**NANTIOSIS, *ἐναντιοσις*, Contentio, Contention or contrariety: derived from *ἐναντίος*, [*enantios*] *adversus vel oppositus*, opposite or contrary.

A figure when we speak that by a contrary which we would have to be understood as it were by affirmation.

Librat in Antithetis contraria Enantiosis :  
*Alba ligustrac cadunt, vaccinia nigra leguntur.*

*Obsequium amicos, veritas odium parit.*

*Neg; me pœnitent mortales inimicitias, amicitias  
 sempiternas habere. Pro Posthum.*

*English Examples of Enantiosis.*

There was strength against nimbleness,  
 rage against resolution, pride against noble-  
 ness.

He is a swaggerer amongst quiet men, but is  
 quiet among swaggerers. Earnest in idle things,  
 idle in matters of earnestness. Where there is  
 both *Antimetabole* for the turning of the sen-  
 tence back, and *contentio* respecting the contra-  
 riety of things meant thereby.

Could not look on, nor would not look  
 off.

Neither the one hurt her, nor the other help  
 her.

Just without partiality, liberal without pro-  
 fusion, wise without curiosity.

Love to a yielding heart is a King, but to a  
 resisting, a Tyrant. This is a sentence with  
*Distinctio & Contentio.*

*Scriptural Examples.*

Jam. 3. 10, 11. Out of the same mouth pro-  
 ceedeth blessing and cursing : Doth a fountain  
 send forth at the same place sweet water and  
 bitter ?

Rom.

Rom. 2.21, 22. Thou therefore which teachest another, teachest thou not thy self? Thou that preacheest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? &c.

**SYNOECEIOSIS**, συνεικίσις, *Conciliatio*, Reconciling or agreement, or a joyning together of things that differ: derived from *συνεικίζω*, [ *synieikeiao* ] *familiarem reddo*, to render familiar.

A Figure which teacheth to conjoyn divers things, or contraries, or to reconcile things that differ, and to repugn common opinions with reason; and is, when contraries are attributed to the same thing.

*Fernaby.*

Synoeceiosis duo dat contraria eidem:

*Tam quod adest, desit, quàm quod non adsit avaro.  
Æque adest moderationi id quo fruitur, ac quo non fruitur.*

*English Examples.*

The covetous and the prodigal are both alike in fault, for neither of them knows to use their wealth aright; they both abuse it, and both get shame by it.

Gluttonous feasting and starving famine are both as one, for both weaken the body, procure sickness and cause death.

The covetous man wants as well what he hath, as what he hath not.



A dissembler studies to over-reach as well them that will trust him, as them that trust him not.

*Scriptural Examples of Synæceiosis.*

Prov. 11.24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Rom. 14. 5. One man esteemeth one day above another; another esteemeth every day alike; let every man be fully perswaded in his own mind.

Psal. 139. 12. Yea the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.

Job 21.23, &c. One dieth in his full strength, being wholly at ease and quiet: His breasts are full of milk, and his bones are moistened with marrow; and another dyeth in the bitterness of his soul, and never eateth with pleasure: they shall lie down alike in the dust, and the worms shall cover them.

Ecclef. 9. 2. All things come alike to all; there is one event to the righteous and to the wicked; to the good, and to the bad; to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not, &c.

**O**XYMORON, ὀξύμωρον, *Acutè fatuum aut stultè acutum*, subtilly foolish; derived from ὀξύ, [oxy] *acumen*, sharpness of wit, and μωρός, [moros] *stultus*, a fool.

It

It is a sentence delivered with such affectation of wit and gravity, as renders it ridiculous.

A figure when the same thing is denyed of it self, or when a contrary Epithet is added to any word.

By this figure contraries are acutely and discreetly reconciled or joined together, whence it comes to pass that at first sight that seems to be spoken foolishly, which afterwards is acknowledged to have been hidden under a notable and excellent wittiness.

Farnaby.

*Oxymoron iners erit ars, concordia discors.*

*Strenua nos exercet inertia.*

*Avara luxuries. Id aliquid nihil est.*

*Vivum Cadaver. Innumeri numeri.*

*Cum tacent, clamant.*

*Si tacent, satis dicunt.*

*Sapiens stultus qui sapere sibi egregie videtur.*

*Cum ratione insanit.*

*Vita minime vitalis.*

*Nunquam se minus oriosum esse, quam cum oriosus, nec minus solum, quam cum solus esset.*

### English Examples of Oxymoron.

If they are silent they say enough.

That something is nothing.

A man and no man, seeing and not seeing, in the light and not in the light, with a stone and no stone, struck a bird and no bird, sitting and not sitting, upon a tree and no tree.

This is spoken of *Androgeus* the Eunuch, who being purblind, struck a Bat in the twilight with a pumice-stone sitting upon a Mustard-tree.

A wanton modesty. Proud humility.  
Knowing ignorance.  
A numberless number.

*Scriptural Examples.*

Job. 22. 6. Thou hast stripped the naked of their cloathing : He that is naked cannot be stripped or spoiled of his cloaths; but the word *naked*, here signifies *male vestitum*, ill or poorly clad, &c.

Jer. 22. 19. He shall be buried with the burial of an Ass, drawn and cast forth, &c. *i.e.* he shall have no burial.

I Tim. 5. 6. But she that liveth in pleasure is dead while she liveth.

See Act. 5. 41, &c. Isa. 58. 10.

**Æ**TILOGIA, *ἄτιλογία*, *Cause redditio*, a shewing of a reason, derived from *ἄτιλογία*, [ *aitiologieo* ] *rationem reddo*, to render a reason.

*Ætiologia* is a figure or form of speech, whereby the Orator or speaker joineth reason or cause to a proposition or sentence uttered, as an authentick seal thereunto.

Propositi reddi causas *Ætiologia*.

*Sperne voluptates : Nocet emptia dolore voluptas.*

*Intelligo quàm difficili scrupulosq; verser loco.*

*Nam cum omnis arrogantia sit molesta, tum illa ingenii atq; eloquentia molestissima. Divin. in Ver.*

*English*

## English Examples.

Cicero,

There are no wiles more privy than those which are veiled over with the dissimulation of duty, and the custom of familiar acquaintance; for thou maist easily by taking heed shun an open enemy: But this hidden, inward and familiar evil, doth not only appear, but also oppress, before thou shalt be able to foresee and espie it.

Cicero for Archias.

Look what wit or eloquence I have, Judges, Archias may justly challenge it to himself: For he was the first and principal, that caused me to follow these manner of studies.

In vain it is to water the plant, the root being perished.

Happy in wanting of little, because not desirous of much.

The Errors in his nature were excused, by reason of the greenness of his youth.

His heart being dissolved into love, spake in thoughts, as not having language enough to express his affection.

Scriptural Examples of *Ætiologia*.

Amos 1. 11. Thus saith the Lord, For three transgressions of Edom, and for four I will not spare him, because he did pursue his brother with the sword; and did cast off all pity, and his anger did tear perpetually, and kept his wrath for ever.

Psal. 18. 19. He brought me forth into a large place: he delivered me, because he delighted in me.

Rom.

Rom. 1. 20, 21. So that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful, &c.

See in Rom. 3. 20. & 4. 14, 15. &c. 15, 16. 10. 11. Prov. 16. 26. & 25. 13.

**I**NVERSIO, by the Greeks called *Antistrophe*, a turning upside down, derived from *verto*, to turn or change, and *in*, against.

*Inversion* is a Figure, whereby the Orator or Speaker reasons, or brings in a thing for himself, which was reported or alledged against him.

Arguit allatam rem contra Inversio pro se: Farnaby.  
Imò equidem; neq; enim si occidissem, sepelissem.

*Romulo in cœna parcius bibenti, dixit quidam; Romule, si istuc omnes faciant, vinum vilius sit: Is respondit; imò verò carum, si quantum quisq; volet, bibat: nam ego bibi quantum volui.*

In English thus,

*Romulus* drinking sparingly, at supper one said unto him; if all men did so, wine would be cheaper than it is: To whom *Romulus* answered, yea, but it would be rather dearer, if every one drunk as much as he would; for I have drunk as much as I desire.

This figure is of near affinity unto *Metastasis*, Mutation, which ancient Rhetoricians called a form of speech, whereby we turn back those things that are objected against us, to them which laid them to us.

Thus,



Thus when *Anthony* charged *Cicero*, that he was the cause of civil war raised between *Pompeius* and *Cesar*, *Cicero* rebounded the same accusation again to *Anthony*, saying: Thou *Marcus Anthony*, thou I say gavest to *Cesar* (willing to turn all upside down) cause, to make war against thy Countrey.

*Scriptural Examples.*

Matth. 15. 26, 27. And he answered, and said, It is not good to take the childrens bread, and to cast it to dogs: But she said, Truth Lord: yet indeed the dogs eat of the crumbs, which fall from their Masters Table: Then Jesus answered and said unto her, Oh woman, great is thy faith, &c.

1 Kings 18. 17, 18. Thus, when *Abab* charged *Elijah*, that it was he that troubled all Israel; Nay saith *Elijah*, it is not I that trouble Israel, but thou and thy fathers house, in that ye have forsaken the Commandments of the Lord, that thou hast followed *Balaam*, &c.

**P**ROLEPSIS, προληψις, *Occupatio*, *Anticipation*, Occupation or the prevention of an Objection, derived from προ, [pro] *præ*, before, and λαμβάνω, [lambano] *capio*, *accipio*, to take or receive; from whence ληψις, [lepsi] *acceptio*, a taking: Or it is derived from προλαμβάνω, [prolambano] *anticipo*, to prevent.

\* This is called a figure of speech between two.

\* *Anticipation*, or the prevention of an objection is a figure or form of speech, whereby the Oratour or Speaker perceiving afore-hand what

what might be objected against him, and hurt him as to what he is about to deliver, doth confute it, before it be spoken; or when we prevent any objection, by framing an answer; or when we bring an objection, and yield an answer thereunto:

This figure hath *Hypophora* and *Anthypophora* necessarily relating unto it.

*Hypophora*, signifies an Objection; it propounds an objection, and is when the speaker makes answer unto his own demand; As,

Isa. 37.23. Whom hast thou reproached, and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy one of Israel.

Rom. 6.1,2. Shall we continue in sin, that grace may abound? God forbid.

*Anthypophora* signifies a contrary illation, or inference, and is when an objection is refuted or disproved by the opposition of a contrary sentence: As,

Matth. 21.23,24,25. The chief Priests and the Elders of the people came unto Christ, as he was teaching and said, By what authority dost thou these things? And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things: The Baptism of *John*, whence was it? from heaven, or of men? &c. And they reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him? but if we shall say of men, we fear the people, &c.

Farnaby.

Anticipans, quæ quis valet objecisse Prolepsis

Dilnit: *Hic aliquis mihi dicat: cur ego amicum Offendam in nugis? ha nuga seria ducent In mala derisum semel exceptumq; sinistre.*

*Dicer aliquis; Hæc igitur est tua disciplina? sic tu instituis adolescentulos, &c. Prosopodosis responsio: Ego si quis judices, hoc robore animi atq; hac indole virtutis, &c.*

### English Examples of Anticipation

Did I walk a broad to see my delight? my walking was the delight it self.

He saw her alive; he was glad to see her alive.

He saw her weep: he was sorry to see her weep.

He heard her comfortable speeches: nothing more joyful.

### Scriptural Examples.

Rom. 9. 19, 20. Thou wilt say then unto me, Why doth he yet find fault? who hath resisted his will? nay but, oh man, who art thou? &c.

Rom. 6. 15. What then? shall we sin because we are not under the Law, but under grace? where you have the objection: The answer whereunto is in these words, God forbid.

1 Cor. 15. 35. Some man will say, How are the dead raised up? and with what bodies shall

shall they come? Thou fool, that which thou sowest is not quickened except it dye, &c.

This must be noted, that the objection is many times wanting, which must be wisely supplied be considering the occasion and the answer of it: as;

1 Tim. 5. 11, 12. They will marry, having condemnation; Now, lest any might say, What, for marrying? The Apostle answers here, No for denying their first faith.

Prov. 3. 9. Honour the Lord with thy substance, &c.

*Object.* So I may beggar my self. But this objection is prevented in the words of the next verse; so shall thy barns be filled with plenty, &c.

See the like in Matth. 6. 33, &c. see Isai. 49. 14, 15. Matth. 3. 9, &c.

But *Prolepsis* is also a figure of Construction, and then it is defined a certain summary pronunciation of things; and it is made when the Congregation, or the whole doth aptly agree with the Verb or Adjective, and then the parts of the whole are reduced to the same Verb or Adjective, wherewith notwithstanding they agree not.

Post totum partes capiet generale Prolepsis:

*Procedunt castris hinc Acron, inde Quirinus*

*Alterum in alterius mactatos sanguine cernam.*

*Farnaby.*

*Duc Aquila volaverunt ; hæc ab oriente, illa ab occidente.*

—— *Lavinæq ; littora venit.*

\* Hereunto is Synchoreasis of kin.

**E**PIITROPE, ἐπιτροπή, *Permissio*, permission, derived from ἐπιτρέπω, [epitrepo] *permitto, concedo, to permit or grant.*

It is the suffering of a deed :

A figure, when we either seriously or Ironically permit a thing, and yet object the incon-  
venience: this Ironical permission imports as much as an earnest prohibition, though the words are otherwise.

Farnaby.

Planè aut dissimulans permittit Epitrope factum.

1. *Permissio seria ; ut, 'Tribuo Græcis literas, do multarum artium disciplinam, non adimo sermonis leporem, ingeniorum acumen, dicendi copiam : deniq ; etiam, si quæ sibi alia sumunt, non repugno testimaniorum religionem & fidem nunquam ista Natio coluit.*

2. *Permissio Ironica ; an Ironical permission is then ; when it only seems to be a Permission, which yet on the contrary is rather the highest Prohibition :*

—— *neq ; te teneo, neq ; dicta refello.*

*I, sequere Italiam ventis : pete regna per undas.*

*I, fuge, sed pateris tutior esse domum.*

*Sit fur, sit sacrilegus, sit flagitiorum omnium vitiorumq ; Princeps : at est bonus Imperator & fœ-*

English



*English Examples of Epitrope.*

*Simo* in *Terence* seems by his words very willing to permit his son to intermarry with *Glycerie*, when in very deed he with all diligence endeavours to withdraw him from her.

Yes saith he, let him take her, I wish him good of her, let him go dwell and keep house with her.

Go, flie, but you may be safer at home.

*Scriptural Examples.*

*Eccles. 1. 1. 9.* Rejoice oh young man, and let thy heart chear thee, &c. and walk in the ways of thy heart, &c.

*Rom. 2. 17.* Behold thou art called a Jew, and retest in the Law, and makest thy boast of God &c.

*Rev. 22. 11.* He that is filthy, let him be filthy still.

*Prov. 6. 10.* Sleep a little, slumber a little, and fold thy hands together to sleep a little: but in the next verse you have the meaning most manifestly laid open, &c.

*Se 1 Cor. 14. 38. Judg. 10. 14. Rom. 9. 4, 5. Gal. 4. 14. 15. Prov. 6. 32. 1 King. 22. 15. Isa. 29. 1. Jer. 2. 28. Amos 4. 4, 5.*

**I**NCREMENTUM, an increasing or waxing bigger. It is a form of speech which by degrees ascends to the top of something, or rather above the top, that is, when we make our  
1 3 speech

speech grow and increase by an orderly placing of words, making the latter word alwaies exceed the former in the force of signification, contrary to the natural order of things, which ever puts the worthiest and weightiest words first, but this placeth them alwaies last.

This figure may aptly be compared to fire, the property whereof is always to ascend as high as matter can carry it.

\* It is a kind of Climax.

\* A figure when a speech ascends by degrees, from the lowest to the highest, where the latter words are always the more great and vehement, by which the speech doth gradually as it were increase and wax great.

Ad summum ex imo gradibus venit Incrementum:

Farnaby.

*Non plebs prava iubens; solidâ nec mente, tyranni  
Vis fera dimoveat iustum; non turbidus Auster,  
Fulminei non dextra Jovis; non, si ruat orbis.*

*Facinus est vincire civem Romanum, scelus verberare, prope patricidium necare: quid dicam in crucem tollere?*

### English Examples of Incrementum.

Terence.

O my Parmeno, the beginner, the enterprizer, performer and accomplisher of all my pleasures.

Neither silver, gold, nor precious stones may be compared to her vertues.

He was careless of doing well, a looseness of youth; he was inclined to do ill, a weakness of youth; his mind consented to offend,

a shrewd temptation; he committed the act, an unhappy fault; he accustomed himself to abuse, a sad imployment: yet he did not this alone, but infected others with his persuasion, and seduced them by his example; and not that only, but detained those he had drawn in, with fresh inventions, and disgraced the modesty of such as resisted his corruptions, with scorns and derisions, which could argue no less in him than a most pernicious and detestable resolution.

*Scriptural Examples.*

Psal. 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Where the first degree is of ungodly men, the second of sinners who wickedly contrive in their hearts the accomplishment of their pernicious enterprizes; the third of scorers, who glory in their wickedness and scoff at reproof.

See more examples in Psal. 2. 2, 3. Isa. 1. 4. Psal. 7. 6. Psal. 18. 38, 39. Ezek. 2. 6. Dan. 9. 5. Hab. 1. 5. Zech. 7. 11, 12. 1 Cor. 4. 8. 1 John 1. 1. &c.

As there are in the precedent examples gradual ascensions from the lowest to the highest, called *Incrementum*, but by the Greeks *Anabasis*, *Ascensus*; So on the contrary are there Descensions from the highest to the lowest, callen *Catabasis*, *Descensus*: as,

In the names of metals, Ezek. 22. 18. Son of man, the house of Israel is unto me as dross:

all they are brass and tin, and iron, and lead in the midst of the furnace: they are even the dross of silver.

Phil. 2. 6, 7, 8: Who being in the form of God, thought it no robbery to be equal with God: but he made himself of no reputation, and took on him the form of a servant, and was made like unto men, and was found in shape as a man; he humbled himself, and became obedient unto the death, even the death of the Cross.

**E**ROTESIS, *ἐρώτησις*, *Interrogatio*, Interrogation, or questioning, derived from *ἐρωτάω* [*erotao*] *interrogo*, to question.

It is but a warm proposition; yet it oftentimes doth better than a bare affirmation; \* which were but too easie and liveless a speech; it is easie and gentle to sharpen the flats of affirmation and down-right relations.

A figure whereby we either (1) demand a question, (2) earnestly affirm; or (3) vehemently deny a thing.

Note that an affirmative Interrogation is a vehement denying; and a negative, a vehement affirming: and a negative interrogation sometimes vehemently commands, and an affirmative interrogation in like manner forbids.

Quærit \* *Erotesis*, poterat quod dicere recte.  
*Et procul, ô miseri, quæ tanta insania, cives?*  
*Creditis auctos hostes? aut ulla putatis*  
*Dona carcere dolis Danaum? sic notus Ulysses?*

1. When

\* This form of speech Solomon in Prov. 14. 22. uses rather than a bare affirmation, Do they not erre that devise evil? *Farnaby.*

\* This is frequently usual in an *Enthymema*.

1. When we demand a question ; as,

*Cujum pecus? an Melibœi?*

2. When we earnestly affirm ; as,

*Quousque tandem, Carilina, abutere patientiâ nostra?*

When we vehemently deny ; as,

*Æneid. 1. Et quisquam numen Junonis adoret?*

*Eclog. 3. An mihi contando victus non recâderet ille?*

*Item pro Balbo.*

A negative Interrogation commands with a chiding or threatening ; and an affirmative Interrogation in like manner forbids : as,

*Æn. 4. Non arma expedient, totaq; ex urbe sequentur?*

### *English Examples of Erotesis:*

The credit of behaviour, is to cover imperfection, and set forth your good parts better : now for that, this is too flat and lively a speech, aptly to express the affection of the mind ; express it by Interrogation thus ;

Is it not the chiefest credit of behaviour to set forth your good parts fairly and clearly, and to cover imperfection ?

Did the Sun ever bring fruitful Harvest, but was more hot than pleasant ? Have you any fathers that be not sometimes froward ? Have you any of your children that be not sometimes cumbersome ? Shall we therefore curse the Sun ? disobey our fathers ? and hate our children ?

*Scriptural*



## Scriptural Examples.

There are in Scripture nine kinds of questions (*inter alia*.)

1. Sometimes a question is asked with desire only to receive an answer: as, The Mariners of *Jonas*.

*Jonas* 1.8. Tell us (say they) for whose cause is this evil come upon us? what is thine occupation? and whence comest thou? Such a question you may find the wise men made touching Christ, in *Matth.* 2. 2.

2. Interrogations in Scripture are sometimes emphatical and strong affirmations: as,

*Gen.* 4.7. If thou do well, shalt thou not be accepted? (*i. e.*) thou and thy Sacrifice shall both certainly be accepted, &c.

*Josh.* 1.9. Have not I commanded thee? &c. I have without all question assuredly commanded thee, &c.

See more examples in *Gen.* 13. 9. 37. 13. 2 *Sam.* 13. 28. 2 *Kings* 6. 32. *John* 4. 35. *Mar.* 12. 24. *Jer.* 23. 23, 24, &c. 2 *Kings* 12. 19.

3. Interrogations also are sometimes strong and vehement negations: as,

*Psal.* 19. 12. Who can understand his errors? (*i. e.*) no man can understand the depth of them.

*Gen.* 18. 14. Is any thing too hard for God?

*Job* 8. 3, 11. Doth God pervert judgement? or doth the Almighty pervert justice? Can the rush grow up without mire? Can the flag grow without water? &c.

See

See Matth. 12. 26. Rom. 3. 3, 10, 14, 15. and 8. 35.

4. Interrogations sometimes diminish and abate the sence : as,

Zech. 4. 7. Who art thou, O great Mountain? before *Zerubbabel* thou shalt be a plain, &c. (*i.e.*) Thou lookest very big and great, but who art thou? I will tell thee, oh, proud oppressor of my people, though in thy own conceit thou art a Mountain immoveable, yet in thy peoples eyes thou art but a Mole-hill, and shall shortly be made a nothing, even as a plain before them.

Thus in 2 Sam. 7. 18. *David* when he would abase himself, cryes out; who am I, O Lord God? And what is my house that thou hast brought me hitherto?

5. Interrogations sometimes raise and heighten the sence by way of admiration: as,

Psal. 8. 9. O Lord our Lord, how excellent is thy name in all the world?

Exod. 15. 11. Who is a God like unto thee? &c. (*i.e.*) Let all the world (if they can) shew such a God as thou art.

See Mark 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? &c. The question here puts the brightest glory upon God in pardoning sin; There is no sin-pardoning God, but our God only.

6. Interrogations are sometimes expostulatory and complain: as,

Job 3. 11, 12. Why dyed I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? Or why the breasts that I should suck?

Psal.

Psal. 22. 1. My God, my God, why hast thou forsaken me? &c.

Jer. 12. 1. Wherefore doth the way of the wicked prosper? so in Isa. 1. 21, &c.

7. You find in the Scripture doubting questions: as,

Psal. 77. 7, 8. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? &c.

8. You may also find teaching questions: as, Isa. 60. 8. Who are these that flie as a cloud, and as the Doves to their windows? This teaches us the multitude of those that shall (when the Angels shall be sent out of the Temple to preach the everlasting Gospel) flock in unto Christ.

9. You may also find learning questions: as, Act: 2. 37. Men and Brethren, what shall we do to be saved? &c.

**E**CPHONESIS, ἐκφώνησις, Exclamatio, Exclamation, or a crying out: derived from ἐκφώνω, [ecphoneo] exclamo, to cry out.

Ecphonesis is a pathetical figure, whereby the Orator or Speaker expresses the vehement affection and passion of his own mind, so he also excites and stirs up the minds and affections of those to whom he speaks.

It is exprest or understood by an Adverb of crying out, as, Oh, alas, behold; which are the signs of this figure.

Farnaby,

Concitat Ecphonesis & Exclamatio mentem.  
Hinc pietas! ô spes falsas! prob vana voluptas!

*O clementiam admirabilem !*

*O scelus ! ô pestis ! ô labe ! ô libidinem effrenatam atq; indomitam !*

*O utinam tunc cum Lacedamona classe perîsser,*

*Obrutus insanis esset adulter aquis !*

*English Examples:*

Thus *Pyrocles* seeing the mild *Philoclea* innocently beheaded, bursts forth into this exclamation ;

O Tyrant Heaven, and Traytor earth, how is this done? How is this suffered? Hath this world a government?

Alas what delights and how great enjoyments hath one day deprived thee of!

Ah poor confidence! oh glorious triumphs over unarmed captives!

Oh admirable clemency and mercy!

Oh most wicked presumption, from whence art thou sprung up to cover the earth with falsehood and deceit!

*Scriptural Examples of Ecphrasis.*

This figure is made in Scripture these ten ways, viz.

1. In way of *Admiration*, as,

Rom. 11. 23. Oh the depths of the riches both of the wisdom and knowledge of God! &c.

Psal. 8. 1 Q Lord, how excellent is thy Name!

144. 14. O happy people that are in such a case! &c.

2. In way of *Indignation*: as,

Acts

Acts 13. 10. O full of all subtilty and mischief, thou child of the Devil, thou enemy of all righteousness! &c.

3. In way of *Detestation* and abhorrency : as,

Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death !

Jer. 44. 4. O do not this abominable thing that I hate, &c.

4. In the way of entreaty or *wishing* : as,

Psal. 14. 17. O that the salvation of Israel were come out of Sion !

Isa. 64. 1. O that thou wouldst rent the heavens ! &c. see 1 Chron. 11. 17.

Job 6. 8. O that I might have my request ; and that God would grant me the thing I long for !

Psal. 55. 6. O that I had the wings of a Dove, that I might flye and be at rest ! See Gen. 17. 18. Deut. 5. 29.

5. In way of *Commiseration* and Lamentation : as,

Luke 13. 34. O Jerusalem, Jerusalem, which killest the Prophets, &c. how often would I have gathered thy children together, &c.

Lam. 1. 1. How is the golden City spoiled ! how doth the City sit solitary, that was full of people ! &c. how is she become as a widow !

6. In way of *Reprehension* : as,

Gal. 3. 1. O foolish Galatians, who hath bewitched you, &c. See in Acts 7. 51, 52, &c.

7. In way of *Derision* : as,

Mark 15. 29. And they that passed by ( our Saviour ) railed on him, wagging their heads, and



and saying; Ah thou that destroyest the Temple and buildest it in three days!

8. In the way of *Love*: as,

Psal. 84. 1. O how amiable are thy Tabernacles, thou Lord of Hosts!

9 In way of *exultation* and triumph: as,

1 Cor. 15. 25. Oh Death, where is thy sting, oh grave, where is thy victory?

10. In way of *Fear*: as,

1 Tim. 6. 11. But thou O man of God, flee these things: and follow after righteousness, &c.

**E**PIPHONEMA, ἐπιφώνημα, *Acclamatio*, Acclamation or a shooting out of the voyce: derived from ἐπιφώνω, [*epiphoneo*] *acclamo*, to cry out or shoot forth the voyce.

\* It is an applause of a thing approved, or a sententious clause of a discourse, and serves for Amplification, when, after a great crime, or desert, exclaimed upon or extolled, it gives a moral note, worthy of credit and observation.

\* It is a kind of Exclamation.

*Acclamation* is a figure, when after a thing is done or declared, a clause or part of a sentence is added, briefly purporting some Emphasis, and the speakers censure of the thing 'o done or declared.

*Narrate subit & rei Epiphonema probate.*

Farnaby.

*Acclamation* is brought in with these words, viz. *Sic ita, adeo ut, quippe, tantus, quantus, talis, qualis, ecce, videamus ergo, &c. ut,*

*Tanta*

*Tanta molis erat Romanam condere gentem.*

*Quam ut adipiscantur, omnes optant : eandem accusant adepti — Tanta est stultitia & perversitas.*  
Cic. de Senect.

*Tantum religio potuit suadere malorum.* Lucr. 1.

*Adeo à teneris assuescere multum est.*

*Jam indicant tot hominum fletus, quàm sis charus tuis, adeo ut omnes videant, quàm misere insaniunt, qui opes virtuti præferunt.*

### English Examples of Acclamation.

Thus after the relation of *Scipio Africanus's* course, who having been *Generalissimo* of the greatest Armies in the world; having for a long time had Kings suitors for his favour, and to the day of his death, Nations kept in aw of his name; yet in 56 years neither bought nor sold goods nor lands, nor built any house or Castle of his own, left not above 46 *l.* in gold, and 6 *l.* in silver behind him at his death.

It may be folded up in this Acclamation;

So little need hath he to stoop to private cares, that thrives upon publick victories; and so small leisure has he to be desirous of riches, that hath been so long possess'd and satisfied with honour, which our Ancestors reputed the immortal end of mortal actions.

So inconstant is the favour of Princes.

Thus dangerous is the satisfaction of a sensual appetite.

So hard is it to escape the force of temptations.

So weighty a matter it was to set up the Roman Nation.

*Scriptural Examples of Acclamation.*

Thus in Matth. 22. in the beginning of the Chapter, after the relation of the Parable of the Kings sons marriage, and of the man, who ( for that he had not on a wedding garment ) was cast into utter darkness, &c. you find this acclamation elegantly added at the end of that discourse : as,

In the 14 verse, For many are called, but few are chosen.

So the Psalmograph having in the former part of the 2. Psalm spoken of the terrours of Gods indignation when his wrath is kindled against his Adversaries, we find this acclamation.

In the last verse : Blessed are all they that put their trust in him.

Thus also he having in the 72. Psalm highly set forth the glorious excellency of the name of God, shuts up his praise with this Acclamation,

In the last verse ; Blessed be his glorious name for ever, and let the whole earth be filled with his glory.

Luke 10. 30. See Acts 19. 20, Matth. 19. 27, Mark 7. 37.

**E**PANORTHOSIS, ἐπανόρθωσις, *Correctio, emendatio*, Correction or amending; derived from ἐννοεῖν, [epanorthoo] *Corrigo*, to correct or amend.

\* *Epanorthosis* and *Apesiopefis* are kinds of *Revocation*.

\* *Correction* having used a word of sufficient force, yet pretending a greater strength of meaning refuses it, and supplies the place with one of more extension.

It is the reinforcement of the clause last uttered by the subsequent,

A figure when in our speech, something that went before, is called back and corrected; whereof there are two kinds: the one is when a word is corrected after, the other, when a word is corrected before it is spoken.

This Exornation is made four ways, viz.

1. By degrees of comparison.
2. By comparison of the greater and lesser.
3. By doubting.
4. By the signs of repenting.

*Farnaby.*

*Est Epanorthosis positi correctio sensus:*  
*O Clementia, seu potius patientia mira!*

*Dixi, filium habeo; ah quid dixi? habere me? imo habui Chreme! nunc habeam necne, incertum est.*

*Facti quasi pœnitentia: Sed quid ego ita gravem personam induxi?*

*English Examples of Epanorthosis.*

Joseph was amongst his brethren: did I say brethren? nay Tyger-like Monsters.

I perswade you not to let slip occasion, whilst it may not only be taken, but offers, nay sues to be taken.

For this thy shameful and accursed fact, what shall I call thee? a wretch? nay a beast; nay a poysonous Serpent; yet none of these are fit enough for thee, a devil thou art both in respect of thy malice which thou possessest, and of the sundry mischiefs thou daily dost commit.

*Cicero against Verres.* We have here brought before you, Judges, not a thief, but a violent robber; not an Adulterer, but a breaker of all Chastity, &c.

I have in your service spent not my time only, but my strength and estate.

*Scriptural Examples.*

Gal. 4. 9. But now after that you have known God, or rather are known of God, &c.

Thus in Acts 25. 27. Paul corrects his doubtfulness of Agrippa's belief, where he saith, Believest thou, King Agrippa? I know thou believest.

1 Cor. 15. 10. I laboured more abundantly than they all, yet not I, but the Grace of God in me.

See more examples in Rom. 8. 34. Isa. 49. 15; Gal. 2. 20. Luke 11. 27, 28, &c.

When the word is corrected before it be spoken: as,

2 Cor. 3. 3. Forasmuch as ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in Tables of stone, but in the fleshy Tables of the heart,



This is also  
a kind  
of Revoca-  
tion.

**APOSIOPESIS**, *ἀποσιόπῃς*, *relicentia*, a holding ones peace, derived from *ἀπό*, [apo] post, after; and *σιόπῃς*, [*siopao*] obtriceo, to hold ones peace or be silent.

*Aposiopesis* is a form of speech whereby the speaker through some affection, as either of sorrow, bashfulness, fear, anger, or vehemency, breaks off his speech before it be all ended.

A figure, when speaking of a thing, we yet seem to conceal it; though indeed by this means we aggravate it; or,

When the course of the sentence begun is so stayed, as thereby some part of the sentence, not being uttered, may be understood.

Farnaby.

*Aposiopesis* sensa imperfecta relinquit. *Quos ego: sed motus prastat componere fluctus.*

*Quem quidem ego si sensera. Sed quid opus est verbis?*

*De nostrum enim omnium——non audeo totum didera. Cid.*

*Ego te furcifer, si vivo. Cetera gestu agit.*

*Nunquid, vos Medici? quid characteres scitis? quid vocabula ignota? sed discrete dispuder.*

English Examples of *Aposiopesis*.

The use hereof is either to stay the vehemency of immoderate affections proceeding to some excess, or to signify by a part what the whole means.

I let pass your frequent drunkenness, your wanton company.

Much more might be said, but I dare not utter all my mind.

How doth the child *Ascanius*, whom timely Troy to thee: — breaking off by interruption *Virgil.* of sorrow.

I might say much more, but modesty commands silence.

*Scriptural Examples.*

*Psal.* 6. 3. My soul is sore vexed, but thou, O Lord, how long? (*i. e.*) how long wilt thou delay to send me help?

*Luke* 19. 42. If thou hadst known, even thou, at least in this day, the things which belong unto thy peace! (*i. e.*) how happy hadst thou been, if thou hadst known them!

*1 Kings* 21. 7. Dost thou now govern the Kingdom of Israel? Arise, Art thou a King? (*i. e.*) If thou beest a King, thou mayst do what pleases thy self. Arise speedily and be doing. But remember this was the counsel of a *Jezabel*.

*Heb.* 3. 11. To whom I swear in my wrath, if they enter into my rest; (*i. e.*) They shall never enter into my rest; if they come there, let me cease to be God, or let me not be true.

See *John* 12. 27. *Psal.* 95. 11. 85. 35. *2 Cor.* 12. 6. *Hos.* 8. *1 Isa.* 1. 13.

**A**PORIA, ἀπορία, *Addubitatio*, Doubting, or a want of counsel or advice; derived from ἀπορία, [*aporeo*] *animi pendeo*, *animi dubius sum*, & *nescio quid mihi sit faciendum*, to be doubtful of mind, or not to know what is best to be said or done: or it is derived from ἀπορος, [*aporos*] which signifies as it were not having a way or passage.

*Aporia* is a figure whereby the Speaker sheweth that he doubteth, either where to begin for the multitude of matters, or what to do or say in some strange or ambiguous thing; and doth as it were argue the case with himself.

*Farnaby.*

Consulit addubitans quid agat dicatve Aporia.

*Quid faciam? roger, anne rogem? quid deinde rogabo?*

*En quid agam? rursusne procos irrita priores  
Experiar? Nomadumq; petam connubia supplex?*

At length the answer of this doubt follows;  
*Quin morere, ut merita es, ferroq; averte dolorem  
Addubitatio sola est.*

— *Hec qua nunc tellus, qua me aquora possunt  
Excipere? aut quid misero mihi deniq; restat?*

#### *English Examples of Aporia.*

*Cicero.*

Whether he took them from his fellows more impudently; gave them to a harlot more lasciviously, removed them from the Roman people

people more wickedly, or altered them more presumptuously, I cannot well declare.

What shall I do? whether shall I flee? whom shall I blame? what shall I pretend?

I know not what to term it, folly or forgetfulness, ignorance or wilfulness.

*Scriptural Examples.*

Phil. 1. 22, 23, 24. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I know not; for I am in a strait between two, having a desire to depart and to be with Christ, which is far better: nevertheless to abide in the flesh is more needful for you, &c.

Psal. 139. 7. Whither shall I go from thy Spirit? or whether shall I flee from thy presence?

See Rom. 7. 24, 25. Lam. 2. 13. Luke 16. 3, 4.

**A**NACŒNOSIS, ἀνακοίνωσις, *Communicatio*, Communication, or an imparting a thing to another; derived from ἀνά, [ana] with, and κοινῶς, [coinōō] *communico*, to communicate unto another.

*Anacœnōsis* is a figure whereby we consult with, deliberate, and as it were argue the case with others.

This form of speech is elegantly used with such as are (1) Dead: (2) with the Judge: (3) with the Hearers: (4) with the Oppo-

pent: (5) with such as are absent: (6) with sensitive or inanimate things.

*English Examples.*

Were it your case, what would you answer? Tell me, I appeal to your inmost thoughts.

Would you judge him unworthy to be your friend, that began his fidelity with an inviolable Covenant never to be an enemy?

*Scriptural Examples of Anacœnosis.*

Mal. 1. 6. If then I be a father, where is mine honour? If I be a Master, where is my fear? &c.

Isa. 5. 3, 4. Now therefore, oh Inhabitants of Jerusalem and men of Judah, judge I pray you between me and my Vineyard, What could I have done more to my Vineyard that I have not done unto it, &c.

Jer. 23. 23. Am I a God at hand? am I not also a God afar off?

See Luke 11. 19. 1 Cor. 4. 21. chap. 10. 15, 16. chap. 11. 14, 15. Gal. 4. 21. 3. 12. &c.

**P**ROSOPOPOEIA, προσωποποιία, *fictio persona*, the feigning of a person, derived from προσωρον, [*prosopon*] *persona*, a person, and ποίω, [*poieo*] *facio vel fingo*, to make or feign.

*Prosopopœia* is the feigning of a person to speak, or the attributing of a person to the inanimate creatures; as, when we bring in persons that are dead, or the inanimate creatures speaking or hearing, &c.



A figurative Exornation, when in our speech what thing soever which is not a person, is Metaphorically brought in and represented as a person; or when the properties of man are for similitude and agreeableness sake attributed unto other things; whence it is said, that this form of speech animates and makes dead men speak; or it is,

When in our speech we feign another person speaking.

By this figure God, Angels and Men, dead, or alive, the Heavens, Earth, Sea, &c. are brought in speaking, hearing, &c.

Personam inducit \* Profopopœia loquentem :

*Hósne mihi fructus, hunc fertilitatis honorem  
Officiique refert? quod adunci vulnera aratri  
Rastrorumque fero, totoque exerceor anno.*

*Farnab.*

\* Of this kind are *Mimesis* and *Diglossimus*.

*Sic Ænea Profopopœiam Virgilius Æneid 2. composuit, cum Æneas sociis cibum vinumque;  
Dividit, & dictis mœrentia pectora mulcet.  
O Socii (neq; enim ignari sumus antè malorum)  
O passi graviora! dabit Deus his quoque finem, &c.*

*Tandem sic Profopopœiam claudis :*

*Talia vocere refert.*

Look that your access to, and retreat from this figure be comly, lest you seem precipitantly to rush in upon it.

*English Examples of Profopopœia.*

Thus Sir Philip Sidney gives sense and speech to the needle and silk in *Pamela's* hands, and life

life, and speech unto Learning, and a Lilly; yea, death it self is feigned to live and make a speech.

Thus, if an Orator having occasion to commend Truth or any Vertue unto his hearers, he may after some due praise of it, feign it a person, and bring it in bitterly complaining how cruelly she is oppressed, and how little esteemed; how many be her enemies, and how few her friends; how she wandereth hither and thither without entertainment, and remains without habitation, &c.

I see my words will not move you, but suppose some of your grave Ancestors should thus speak to you; Children, can we behold your manners without indignation, being full of pride, effeminateness, &c.

If your Ancestors were now alive, and saw you abusing your self in mispending your estate by them providently gathered together and conferred upon you, would they not say thus, &c.

### *Scriptural Examples of Prosopopœia.*

Josh. 24. 27. Behold this stone shall be a witness unto us; for it hath heard all the words of the Lord which he hath spoken unto us, &c.

Judg. 9. 8. Thus *Jotham* brings in the trees speaking as men: The Olive-tree will not leave his fatness, nor the Fig-tree his sweetness, nor the Vine his wine, to reign over others; but it is the bramble that affecteth sovereignty and domination, a base, scratching, worthless, fruitless shrub, good for nothing but to stop gaps, and keep

keep out beasts from spoiling the pleasant fields, and afterwards to be burnt.

1 Kings 13. 2. And he cryed against the Altar in the word of the Lord, and said, O Altar, Altar, thus saith the Lord, &c.

Psal. 98. 8. Let the floods clap their hands : let the hills rejoyce together.

Thus in Isai. 35. 1, 2. the Prophet attributes joy and singing to the Wilderness, the Solitary place, and the Desert.

See Psal. 51. 8. Psal. 103. 1. Psal. 82. 1, 2. Rom. 8. 19, 20. Isa. 1. 2.

Thus in Joel 2. from 1. to the 12. vers. you have a most lively Rhetorical Prosopopœical description of the terrible Army of the Babylonians.

*Prosopopœia* is twofold ; Imperfect, or Perfect.

1. An Imperfect *Prosopopœia* is when the speech of another is set down lightly and indirectly ; as in Psal. 11. 1. *David* brings in the wicked, as saying unto his soul ; Flee as a Bird unto your Mountain.

2. A Perfect *Prosopopœia* is when the whole feigning of the person is set down in our speech, with a fit entring into and leaving off of the same.

Thus in Prov. 8. Wisdom cryeth at the Gates, &c. Unto you, O men, I call, &c. where the entrance is in the beginning of the Chapter, her speech in the latter part of it.

**APOSTROPHE**, ἀποστροφή, *aversio*, a turning away or dislike: derived from ἀπό, [*apo*] from, and στροφή, [*stropho*] *versio*, to turn.

*Apostrophe* is a diversion of speech to another person than the speech appointed did intend or require; or it is a turning of the speech from one person to another, many times abruptly.

This Exor-  
nation hath  
some affini-  
ty with *Pro-  
sopopæia*.

A figure when we break off the course of our speech, and speak to some new person, present, or absent, as to the people, or witnesses, when it was before directed to the Judges, or Opponent.

This Diversion of speech is made these nine ways; viz. (1) To God, (2) to Angels, (3) to men in their several ranks, whether absent or present, dead or alive, (4) to the adversary, (5) to the heavenly Bodies and Meteors, (6) to the earth and things in it, (7) to the Sea and things in it, (8) to beasts, birds and fishes, (9) to inanimate things.

*Farnaby.*

Sermonem à præsentia avertit Apostrophe : &  
*auro*

*Vi potitur. Quid non mortalia pectora cogit  
Auri sacra fames?*

*Vos Sanctissimi Angeli, testes volo mea innocen-  
tia.*

*Quousque tandem, Catalina, abutere patientiâ  
nostrâ?*

*Vos adeste ciconia, & ingrati tudinsm hominum  
redarguite.*

*Vos*

*Vos agri, vos parietes obtestor; an non sudabatis,  
cum tantum nefas hoc loco perpetrabatur?*

*Per Apostrophen Poeticam mutando casum:*  
*Terratur minimo penna stridore columba,*  
*Unguibus, accipiter, saucia facta tuis.*

*English Examples of Apostrophe.*

To the people thus,

Now let me entreat any man here present, that thinks himself not exempted from the like wrong, but liable to the like prejudice, to imagine himself in my case, and to undertake for my sake some few thoughts of my distress.

Herein you witnesses are to consult with your own consciences, and to enter into a true examination of your own memory.

Did you mark his speeches? did you note his looks?

Sometimes the occasion is taken from some quality, or other thing, whereto your self gives shew of life: as,

Hope? tell me, what ground hast thou to hope for, &c.

Love? be ashamed to be called Love.

*Scriptural Examples of Apostrophe.*

The Lord by his Prophet *Hosea* having long complained of *Israel* for their high provocations against him, doth break off from speaking of *Israel*, and turns his speech to *Israel*: as,

*Hos. 13. 9.* O *Israel*, thou hast destroyed thy self, but in me is thine help.

Thus



Thus *David* having denounced Gods judgments against the Kings and Rulers of the earth in the 2. Psalm, doth presently divert his speech to the Kings and great ones themselves.

Psal. 2. 9, 10. Thou shalt break them with a rod of Iron, &c. Be wise therefore oh ye Kings, be instructed ye Judges of the earth.

Thus *Isaiah* finding the people to be rebellious, to whom he was speaking: diverts his speech to the inanimate creatures,

Isai. 1. 2. Hear oh Heavens, and give ear oh earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

*David* being dismayed with the number of his enemies, turns his speech to God, saying,

Psal. 3. 3. But thou, oh Lord, art a shield for me; my glory and the lifter up of my head.

See Gen. 49. 18. Psal. 33. 20, 21, 22. Judges 5. 11.

\* This figure adorneth and garnisheth speech as a rich wardrobe, wherein are many and sundry changes of garments to adorn one and the same person.

**SYNONYMA**, *συνονυμία*, *nominis communio*, seu nomina diversa idem significantia, a partaking together of a name, or divers words signifying one and the same thing, whereof the latter is usually explanatory to the former: derived from *σύν*, [*syn*] *simul*, together, and *ῥήμα*, [*onoma*] *nomen* a name or word.

A *Synonymie* is a commodious heaping together of divers words of one signification.

\* A figure when by a variation and change of words that are of like signification, one thing is iterated divers times.

This kind of Elocution is to be used as often as we see not enough in one word evidently to signify the dignity or magnitude of the thing mentioned.

This figure and *Palilogia*, which signifies Repetition of the same word, are alike; and serve to amplify and to excite vehement affection and passion, when from one thing many ways expressed, we fasten many stings as it were in the mind of the hearer.

Verba Synonymia addit rem significantia eandem. *Farnaby.*

*Enses & gladii. Superatne & vestitur aura  
Æthereâ, nec adhuc crudelibus occubat umbris?*

*Prostravit, perculit, afflixit.*

*Abiit, excessit, evasit, erupit.*

*English Examples of a Synonymie.*

Wisdom in the poor man, lies as a thing despised, rejected, oppressed, buried and utterly extinct.

A Synonymie of words.

Is it not a certain mark and token of intolerable arrogance and venomous envy, where the tongue is still exercised in depraving, slandering, defacing, deriding and condemning of other mens words and works?

Who more worthy of renown, honour and fame, than *Cæsar*? who more worthily esteemed, beloved, revered and honoured than noble *Cæsar*? Who amongst men was his equal, in knowledge, understanding, policy and wisdom? What was he that might be compared to

A Synonymie of sentences,

him

him, either in courage of heart, in fortitude of mind, or magnanimity of nature?

Thus to describe a beautiful woman, it may be said ;

She hath a most winning countenance, a most pleasant eye, a most amiable presence, a chearful aspect, she is a most delicate object, &c.

Your beauty ( sweet Lady ) hath conquered my reason, subdued my will, mastered my judgment.

*Scriptural Examples of a Synonymie.*

Isai. 19. 8. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, &c.

Psal. 18. 13. The Lord also thundred in the heavens, and the highest gave his voice, &c. Here the first sentence is repeated by the latter, but yet with other words of the same signification : for in the former is, the Lord ; in the latter, the Highest ; in the former, thundred ; in the latter, gave his voice.

Psal. 18. 2. The Lord is my rock, and my fortress, and my deliverer : my God, my strength, in whom I will trust ; my buckler, and the horn of my salvation, and my high Tower.

Prov. 1. 20. Wisdom cryeth without, she uttereth her voice in the streets.

Prov. 2. 2. So that thou encline thine ear unto wisdom ; and apply thy heart to understanding, yea, if thou criest after knowledge, and liftest up thy voice for understanding, &c.

Prov. 4. 14, 15. Enter not into the path of the wicked, and go not in the way of the ungodly ;  
avoid

avoid it, pass not by it, turn from it, and pass away.

Prov. 9. 10. The fear of the Lord is the beginning of wisdom : and the knowledge of the Holy is understanding.

Prov. 30. 14. The poor from off the earth, and the needy from among men.

See Prov. 5. 10, 13. 2. 11, 21. Psal. 74. 2, 7, 18. Prov. 16. 18, 23. Prov. 6. 4, 8, 34. Isa. 14. 25, &c.

**HIRMOS**, *ligula*, *nexus*, *series* a bond or knot, or an heaping up of many things of different kinds : derived from *hiero*, [*hiero*] *necto*, *copulo*, to knit or couple together.

A figure whereby a sudden entrance is made into a confused heap of matter; or when that which might have been spoken in one word is for plainness and evidence sake mustered together, or rehearsed through many species or forms.

*Diversa species res multas congerit Hirmos:* Farnaby.

*Grammaticus, Rhetor, Geomeires, pictor, aliptes, Augur, Schœnobates, Medicus, Magus; omnia novit.*

*English Examples of Hirmos.*

All men exclaim upon these exactions, Nobles, Gentry, Commonalty. Poor, Rich, Merchants, Peasants, young, old, high, low and all cry out upon the hard impositions of these burthens.

L

Loves

Loves companions be unquietness, longings, fond comforts, faint discomforts, hopes, jealousies, rages, carelessness, carefulness, yieldings, &c.

*Scriptural Examples.*

Isa. 3. 16. Because the daughters of Sion are haughty, and walk with stretched-out necks, and with wandring eyes, walking and mincing as they go; and making a tinckling with their feet.

Isa. 1. 11. What have I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beasts: And I desire not the blood of bullocks, nor of lambs, nor of goates, &c.

See Isa. 1. 12, 13, 14. Rom. 1. 29, 30. Gal. 5. 19, 20, 21, 22, &c.

**A**POPHASIS, ἀποφασίς, negatio, a denying, derived from φάω, [phao] dico, to speak and ἀπό, [apo] which sometimes signifies a denying; or from ἀποφηναι, [apophemi] nego to deny.

It is a kind of an Irony, whereby we deny that we say or do that which we especially say or do.

Farnaby.

*Non dico Apophasis:*

*Nec ea dico, quæ si dicam, tamen infirmare non possis.*

*Nil dico.*

*Quid memorem, efferam, repetam? &c.*

*English*



English Examples.

I say nothing.

Neither will I mention those things, which if I should, you notwithstanding could neither confute or speake against them.

For that this figure and the next differ only in the manner of speaking; take the Scriptural Examples of both together.

**P**ARALIPSIS, παραλειψις, [paraleipsis] *præteritio*, an over-passing, derived from παραλειπω, [paraleipo] *prætermitto*, *omitto*, to pretermitt or leave out.

*Præteritio* is a kind of an Irony, and is when you say you let pass that which notwithstanding you touch at full: Or, when we say, we pass by a thing, which yet with a certain elegancy we note; speaking much, in saying we will not say it.

The forms of this figure are these, viz.

I let pass. I am silent, I will leave out. I omit. I say not.

—Taceo, mitto, est Paralipsis.

Farnaby.

*Sunt hæc & alia in te falsi accusatoris signa permulta, quibus ego non utor.*

*Præterire me nostram calamitatem, quæ tanta fuit, ut eam ad aures L. Luculli, non è prælio nuncius, sed ex sormone rumor afferret. Hic præterire se simulat Orator suorum calamitatem, quam tamen significantius exprimere non posset.*

*Apophasis* is not unlike to this figure, for it differs not, unless in the manner of speaking, and is the same in the matter and sence.

*English Examples of Paralipsis and Apophasis.*

I urge not to you the hope of your friends, though that should animate you to answer their expectation.

I lay not before you the necessity of the place which you are to supply, wherein to be defective and insufficient were some shame; I omit the envious concurrences, and some prepared comparisons in your countrey, which have some feeling with young men of fore-sight.

I only say, how shall our promises give judgment against us, &c.

I do not say you receive bribes of your fellows.

I busie not my self in this thing, that you spoil Cities and Kingdoms, and all mens houses.

I let pass your thefts and your robberies.

*A Scriptural Example of both figures.*

Philemon v. 19. Albeit I do not say to thee, thou owest thy self unto me.

**P**ERIPHHRASIS, περιφρασις, *Circumlocutio*, a long circumstance, or a speaking of many words, when few may suffice; derived from περιφραζω, [*periphrazo*] circumloquor, to utter that

that in many words which might be spoken in few.

\* It is the using of many words for one thing.

*Periphrasis* is a figure when a short ordinary sentence is odly exprest by more words; or when a thing is shadowed out by some equivalent expressions.

Rem circumloquitur per plura *Periphrasis* u-  
nam :

*Trojani belli Scriptor. Chironis alumnus.*

\* Whatfo-  
ever may  
be more  
briefly sig-  
nified, & is  
with elo-  
quence more  
amply ma-  
nifested, is  
a *Periphra-  
sis*.  
*Farnaby.*

This figure is made principally four ways,  
*viz.*

1. When some notable enterprize, ones na-  
tive country, or a sect, or strange opinion is  
put instead of the proper name, &c. as in the  
first example.

*Trojani belli Scriptor.* The Writer of the Tro-  
jane war, for *Homer*.

*Chironis alumnus*, he that was educated by  
*Chiron* the son of *Saturn*, for *Achilles*.

2. When by the Etymologie, to wit when  
the cause or reason of a name is unfolded: as,  
*Vir Sapientie studiosus*, a man studious of wis-  
dom, for a *Philosopher*.

3. When by Annotation, that is, by certain  
marks or tokens something is described: as,

*Cubito se emungit, pro Salsamentario.*

Anger is a vehement heat of the mind, which  
brings paleness to the countenance, burning to  
the eyes, and trembling to the parts of the bo-  
dy.

4. When by Definition a thing is described :  
as,

*Ars ornatè dicendi, pro Rhetoricâ.*

The Art of eloquent speaking, for Rhetoric.

*Legum ac Civium libertatis oppressor, pro Tyranno.*

An oppressor of the Laws and Liberties of the people, for a Tyrant.

*Other English Examples of Periphrasis.*

Thus, for, having risen early, having striven with the Suns earliness.

So instead of *Mopsa* wept ill-favouredly, *Mopsa* disgraced weeping with her countenance.

To sleep among Thieves; by this figure, thus.

To trust a sleeping life among Thieves.

When they had slept a while, thus;

When they had a while hearkened to the perswasion of sleep; where, to be inclined to sleep, is exprest by a Metaphor ( which is very helpful in this form of speech ) taken from one who moves and inclines by perswasion.

Thus instead of *Plangus* speech began to be suspected, it is said;

*Plangus* his speech began to be translated into the language of suspicion.

*Scriptural Examples of Periphrasis.*

2 Pet. i. 14. To put off or lay down this Tabernacle, i. e. to die.

Josh.

Josh. 23. 14. I am going the way of all the earth, for that none can escape it: (*i. e.*) death.

Ecclef. 12. 3, 4. Surely I will not come into the Tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eye-lids, until, &c. the sence is, I will not rest until, &c.

Rom. 4. 11. The Father of the Faithful, (*i. e.*) Abraham.

1 Tim. 2. 7. A Teacher of the Gentiles, (*i. e.*) Paul.

John 21. 20. The Disciple whom Jesus loved; (*i. e.*) John.

Mark 14. 25. The fruit of the Vine: (*i. e.*) Wine.

Job 18. 14. The King of terrours; (*i. e.*) death.

\* **METAPLASMUS**, *Transformation*, It is a Figure when by reason of the verse, &c. something is necessarily changed, redundant, or deficient.

\* See it further in pag. 5.

**PROSTHESIS**, *προσθεσις*, *apposuitio*, a putting of one letter to another, derived from *προσθημι*, [*prosthēmi*] *appono*, to put or add unto.

A figure (contrary to *Apharesis*) whereby a letter or syllable is added to the beginning of a Word.

*Apharesis*, *ἀφαιρέσις*, [*aphairesis*] *ademptio*, *de-tractio*, a taking away.



A figure contrary to *Prosthesis*, and is when a letter or syllable is taken away from the beginning of a word.

*Farnaby.* *Prosthesis apponit capiti, quod Apharesis aufert.*

*Examples of Prosthesis and Apharesis.*

*Ut; gnatos. tetuli. ruit. & non temnere divos.*  
*Gnatus, for natus. Tetuli, for, tuli. Ruit, for eruit.*  
*Temnere, for contemnere.*

**S**YNCOPE, *συνωπή*, a cutting away. *Syncope* is a figure contrary to *Epenthesis*, and is when a letter or syllable is taken or cut away from the midst of a word.

*Epenthesis, ἐπιένθεσις, interpositio, interposition,* or a putting in between.

*Epenthesis* is the interposition of a letter or syllable in the midst of a word.

*Farnaby.* *Syncope de medio tollit, quod Epenthesis infert.*

*Examples of Syncope and Epenthesis.*

*Religio. Mavors. Jusso. Surrexe. Repostum.*  
*Religio, for, religio. Repostum, for repostum.*  
*Abiit, for, abivit. Petiit, for, petivit. Dixti, for, dixisti.*

**A**POCOPE, *ἀποκοπή*, *abscissio*, a cutting off.

*Apocope* is a figure contrary to *Paragoge*, and is when the last letter or syllable of a word is cut off or taken away.

*Paragoge*

*Paragoge παραγωγή, productio, a making long.*

*Paragoge* is a figure when a letter or syllable is added to the end of a word.

*Anfert Apocope finem, quem dat Paragoge.*

*Examples of Apocope and Paragoge.*

*Farnaby.*

*Ingeni. Hymen. Curru. Tyrio vestirier ostro.*

*Ingeni, for, Ingenii. Curru, for, currui. Peculi, for, Peculii. Dicier, for, dici.*

**A**NTITHESIS, ἀντιθεσις, *Oppositio*, opposition, or ἀντιθετον, [ *antitheton* ] *oppositum*, opposite, set or placed against; derived from ἀντί, [ *anti* ] against, and θεσις, [ *thesis* ] *positio*, a position, or state of a question, which is derived from τίθημι, [ *tithemi* ] *pono*, to put.

*Antithesis* is sometimes a figure, whereby one letter is put for another; and then it is the same with *Antistoichon*, which signifies change of letters.

*Litterulam Antithesis mutat, quod & Antistoichon.*

*Farnaby.*

*Olli subridens, vostrum, servom, faciundo.*

*Olli, for, illi. Vostrum, for, vestrum. Servom, for, servum. Faciundo, for, faciendo.*

*Antithesis* is also the illustration of a thing by its opposite, or the placing of contraries one against another, as spokes in a wheel; and is a Rhetorical Exornation when contraries are opposed

sed to contraries in a speech or sentence; or when contrary Epithes are opposed, as also when sentences, or parts of a sentence are opposed to each other.

*In bona segete nonnulla spica nequam, neq; in mala non aliqua bona.*

This Exornation is of contrary words, or contrary sentences.

1. Of contrary words: as,

*Hujus orationis difficilior est exitum, quàm principium invenire.*

*Quisquis ubiq; habitat, maximè nusquam habitat.*

2. Of Sentences: This *Antithesis* marvellously delights and allures.

*Obsequium amicos, veritas odium parit.*

*Habet assentatio jucunda principia; eadem exitus amarissimos adfert.*

— *Plus hujus inopiâ ad misericordiam, quàm illius ope ad crudelitatem.*

*Cujus adolescentia ad scientiam rei militaris, non alienis praeceptis, sed suis imperijs non offensionibus belli, sed victorijs, non stipendijs, sed triumphis, est traducta.*

But that is the most elegant *Antithesis*, when contrary words are oftneft opposed to each other: as,

*Egentes in locupletes, perditi in bonos, servi in dominos armabantur.*

Or when contrary sentences are oftneft opposed: as,

*Conferte hanc pacem cum illo bello; hujus praetoris adventum cum illius Imperatoris victoria; hujus cohortem impuram cum illius exercitu invicto; hujus libidines cum illius continentia: Ab illo*

*illo qui cepit conditas, ab hoc qui constitutas accipit, capras dicetis Syracusas. Verr. Act. 5.*

*English Examples of Antithesis.*

He is gone, but yet by a gainful remove;  
from painful labour to quiet rest, from unquiet  
desires to happy contentment, from sorrow  
to joy, and from transitory time to immortality.

So well sighted were the eyes of his mind,  
that by them he saw life in death, an exaltation  
in falling, glory in shame, a Kingdom in bondage,  
and a glorious light in the midst of darkness.

Compare the ones impatience with the others  
mildness, the ones insolence with the others  
submission, the ones humility with the others  
indignation, and tell me whether he that  
conquered seemed not rather confounded, than  
he that yielded any thing discouraged; or set  
the ones triumph against the others captivity,  
loss against victory, feasts against wounds, a  
Crown against fetters; and the majesty of courage  
will appear in the overthrown.

What's more odious than labour to the idle,  
fasting to the glutton, want to the covetous,  
shame to the proud, and good laws to the wicked?

Art thou rich? Then rob not the poor: If  
thou beest wise, beguile not the simple; if strong,  
tread not the weak under thy feet.

*Scriptural Examples of Antithesis.*

Prov. 14. 11. The house of the wicked shall be overthrown: But the Tabernacle of the upright shall flourish.

Verse 34. Righteousness exalteth a Nation: but sin is a reproach to any people.

Isa. 59. 9. We wait for light, but behold obscurity; for brightness, but we walk in darkness.

Lam. 1. 1. How doth the City sit solitary that was full of people! how is she become as a widow! she that was great among the Nations, and Princess among the Provinces, how is she become tributary!

Prov. 29. 2. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

Prov. 29. 7. An unjust man is an abomination to the just; and he that is upright in the way, is an abomination to the wicked.

Prov. 3. 35. The wise shall inherit Glory, but shame shall be the promotion of fools.

See Isa. 5. 20. Prov. 3. 33. 12. 23. 28. 1. 12. 24. 13. 4. 15. 1. 17. 15. Prov. 13. 7, 8.

**M**ETATHESIS, μεταθεσις, Transpositio, Transposition.

*Transposition* is a Grammar figure whereby one letter is put for another.

Farnaby.

Transponitq; elementa Metathesis; ut tibi Thymbre.

Thymbre,



*Thymbre, pro Thymber; item pistris, pro pristis.*

**E**CTHLIPSIS, ἐκθλιψις, *eliso*, a striking out: It is a figure of *Prosodia*, especially when (*M*) with his vowel is taken away, the next word beginning with a vowel.

*Synalæpha*, συναλοιφή, [*synaloiphe*] *Commixtio*, a mingling together.

It is a gathering of two vowels into one syllable: Or a Collision or dashing together of a vowel before another in divers words.

*Ecthlipsis M. vocales anfert Synalæpha.*

*Farnaby.*

*Examples of Ecthlipsis and Synalæpha.*

*Tu in me ita es, hem! in, te ut ego sum: ac tu me  
ibi ama, ut te ego amo hic jam.*

**S**YSTOLE, συστολή, *correptio*, a shortning. A figure of *Prosodia*, whereby a long syllable is contrary to its nature made short.

This and *Synecphonesis* are alike, whereunto *Dia stole* is contrary.

*Dia stole*, διαστολή, *extensio*, extention or lengthening.

A figure of *Prosodia*, whereby a syllable, short by nature, is made long.

*Systole ducta rapit; correpta Dia stole ducit.*

*Farnaby.*

*Exam-*

## Examples of Systole and Diastole.

*Ricidimus. Steterunt. Naufragia. Semisopita.*

**S**YNÆRESIS, *συναιρεσις*, [Synairesis] *Contractio*,  
Contraction.

It is a contraction of two words or syllables into one.

*Farnaby.*

*Syllaba de binis confecta Synæresis esto :*  
*Aeripides. alveo. cui. tenuis. parietis. aurea.*  
*Sen lento fuerint alvaria vimine texta.*

*Alvaria pro alvearia.*

*Diæresis, διαίρεσις*, [diæresis] *divisio*, division.

It is a figure of *Prosodia*, and is when one syllable is divided into two parts.

*Farnaby.*

*Dividit in binas partita Diæresis unam :*  
*Evoluisset. abeneus. evohe. materiai.*  
*Debuerant fusos evoluisse suos.*

*Evoluisse, pro, evoluisse, abeneus, pro, æneus,*  
*evohe, pro, vā, materiai, pro materia.*

**E**LLIPSIS, *ἔλλειψις*, [elleipsis] *defectus*, defect, or want: Derived from *ἐλλείπω*, [elleipo] *desicio*, to lack or want.

\* It is somewhat like unto *Aposiopesis*.

\* A figure when for expressing of passion and affection, some word (necessary in construction) is forborn: or, when in a sentence, a word is wanting,

ting, to make that fence, which hath been spoken.

Dicitur Ellipsis, si, ad sensum, dictio desit:  
Non est solvendo, dicunt. quid plura? quid istis?

So that deficient speech of *Venus* *Æn.* I. carries *Earnaby*, matter of admiration with it.

*Sed vos qui tandem? ubi omittitur [estis.]*

And that *Pamphilus* his indignation.

*Ter. Ad. 1. Scen. 5. Tant à muer rem tam negligenter agier? ubi deest [deceat.]*

*Ex pede Heculem: ubi omittitur computes magnitudinem.*

*Scriptural Examples of Ellipsis.*

*Gen. 3. 1. And he said to the woman, (i.e.) the devil in the Serpent.*

*Exod. 4. 15. Then Zipporah took a sharp [stone or knife] which is understood, but not exprest in the Original.*

*Numb. 14. 19. He also that shall have dominion shall be of Jacob, &c. (i.e.) the off-spring of Jacob.*

*See Numb. 16. 28. 2 Kings 19. 9. 21. 18.*

*Isa. 1. 13. I cannot iniquity, (i.e.) I cannot bear iniquity.*

*Hos. 8. 1. Trumpet to mouth, (i.e.) set the Trumpet to the mouth.*

*Psal. 6. 4. And thou Lord, how long?*

**Z**EUZMA, ζεύγμα, *jundura*, a joyning or coupling together: derived from ζεύγνυμι, *jungo*, to joyn or couple.

*Zeugma*

*Zeugma* is a figure of construction, whereby one verb or Adjective answering the nearer to divers Nominative cases or Substantives, is reduced to the one expressly, but to the other by a supplement.

*Farnaby.*

Suppositis multis si verbum inserviat unum.

Aut Adjectivum, sit *Zeugma*: *Hic illius arma; Hic currus fuit. Hircus erit tibi saluus & hædi.*

*Vicit pudorem libido, timorem audacia, rationem amentia.*

But when there is a Comparison, or Similitude, the Verb or Adjective agrees with the former Nominative case or Substantive: as,

*Ego melius quam tu scribo. Ego siens sanum arui.*

*Hoc ille ita prudentur atq; ego fecisset.*

*Zeugma* is made three wayes; viz.

1. In Person: as,

*Ego & tu studes.*

2. In Gender: as,

*Maritus & uxor est irata.*

3. In Number: as,

*Hic illius arma, hic currus fuit.*

*Zeugma* hath three kinds: viz.

1. *Protozeugma*, which is when the Verb or Adjective is expressed in the beginning of the clause or sentence; and omitted after: as,

*Sunt nobis mitia poma, Castanea molles, & pressi copia lactis.*

*Dormio ego & tu.*

*Cicero against Catalin.*

For neither art thou he *Cataline*, whom at any time shame could call back from dishonesty, either fear from peril, or reason from madness.

Here

Here the Verb [could call back] is the common word which is exprest in the first clause, and understood in the rest following.

2. *Mesozengma*, when the common word is put in the middle clause : as,

*Semper honos, nomenque tuum, laudesque manebunt.*

*Ego Dormio & tu.*

What a shame is this, that neither hope of reward, nor fear of reproach could any thing move him, neither the perswasion of his friends, nor the love of his countrey !

3. *Hypozeugma*, which is when the Verb or Adjective, or the common word is put in the last clause, or in the end of the clause : as,

*Ego mihi illum, sibi me ille anteferebat.*

*Ego & tu dormis.*

*Non Venus & vinum sublimia pectora fregit.*

The foundation of freedom, the fountain of equity, the safeguard of wealth, and custody of life is preserved by laws.

By this figure *Zeugma*, a Verb is sometimes reduced to two Nominative cases, and agrees with both, and then it is called a *Zeugma* of locution, not of construction ; as,

*Joannes fuit piscator & Petrus.*

*John was a fisherman and Peter.*

**S**YLLEPSIS, συλλεψις, *Comprehensio*, *Comprehension*, derived from συλλαμβάνω, [*syllambano*] *comprehendō*, to comprehend or contain.

A figure of Construction, and is when a Nominative case plural is joyned to a Verb singular, or a Nominative singular to a Verb plural ;



or it is a comprehension of the more unworthy  
under the more worthy.

*Farnaby.* Personam, genus & numerum conceptio triplex.  
Accipit indignum Syllepsis sub mage digno:  
*Tuque puerque eritis. Rex & Regina beati.*

*Quid tu & soror facitis?* In English,  
What do you and your sister make?

*Ego & mater miseri perimus:* I and my mother  
being miserable, do perish.

*Tu & uxor, qui adfuisse, testes estote:* You and  
your wife, who were present, be ye witnesses.

*Syllepsis* is threefold: viz.

1. Of the Person: as,

*Ego & pater sumus in tuto:* I and my father are  
safe.

*Neque ego, neque tu sapimus:* Neither I nor  
you are wise.

*Tu quid ego & populus mecum desideret audi:*  
Hear thou what I and the people with me do desire.

2. Of the Gender: as,

*Rex & Regina beati:* The King and the Queen  
be blest.

3. Of the Number: as,

*Ego cum fratre sumus candidi:* I with my brother  
are white.

So *Ovid.* *Impliciti laqueis nudus uterque jacet:*  
They lye both naked fast tyed together with  
cords, speaking of *Mars* and *Venus* tyed together  
in *Vulcan's* net.

**DIALYTON**, διαλυτον, *dissolutum*, disjoyn-  
ed; derived from διαλύω, [*dialyo*] dissol-  
vo to disjoyn.

It is all one with *Afyndeton*.

*Afyndeton*, ἀσύνδετον, *inconjunctum*, disjoyned,  
or without copulative; derived from the priva-  
tive α, and σύνδετε, [*syndetos*] colligatus, bound  
together; which is derived from δέω, [*deo*] ligo,  
to bind.

A figure when in a heap or pile of words, a  
conjunction copulative is not only for speed and  
vehemency, but for pathetical Emphasis sake  
left out.

Dialyton tollit juncturam, ut Afyndeton, idq;

\* Articulus faciet: Rex, Miles, plebs negat il-  
lud.

Frangere toros, petere vina, rosas cape tingere nardo.

Tot res repente circumvallant, unde emergi non  
potest; vis, egestas, injustitia, solitudo, infamia.

Ubi singula voces afyndita, sunt emphatica.

Ceteros ruërem, agerem, raperem; tunderem, pro-  
sternerem.

Veni, vidi, vici.

Here if the words were copulated with con-  
junctions, the quick vertue, vehemency and  
earnest affection of the speech would languish  
and decay.

*Farnaby.*

\* Articulus

hath

been ac-

counted

among

the Anci-

ent Rhet.

a figure,

but now

*Afyndeton*

supplies

its place.

*English Examples of Dialyton and Asyndeton.*

Her face with beauty, her head with wisdom,  
her eyes with Majesty, her countenance with  
gracefulness, her lips with loveliness; where  
many [ands] are spared.

The King himself, the soldier, all sorts of  
people deny this.

By thy folly and wickedness thou hast lost  
thy substance, thy good name, thy friends, thy  
parents, and offended thy Creator.

In some places only the conjunction is put in  
the last place, in a Compare of three: as,

A fair woman doth not only command with-  
out entreaty, but perswade without speaking.

Her wit endeared by youth, her affection by  
birth, and her sadness by her beauty.

*Scriptural Examples.*

1 Cor. 13. 4, 5, 6, 7. Charity suffereth long,  
envieth not, vaunteth not it self, is not puffed  
up, behaves not it self unseemly, seeketh not her  
own, is not easily provoked, thinketh no evil,  
&c.

2 Tim. 3. 2, 3. For men shall be lovers of  
their own selves, covetous, boasters, proud, blas-  
phemers, disobedient to parents, unthankful, un-  
holy, &c.

The like also you may find in Rom. 1. 29. &c.  
Psal. 66. 1, 2, 3. Rom. 3. 11, 12. &c. 1 Thes. 5. 16.  
&c.

**POLYSYNDETON**, πολυσύνδετον, *variè & multipliciter conjunctum*, diversly and many was joyned or coupled together : derived from πολυ, [*polu*] *multum, valde*, very much, and σύνδεσις, [*syndetos*] *conjunctus*, joined together.

A figure signifying superfluity of conjunctions, and is when divers words are for their weightiness, (and not without an Emphasis) knit together with many copulatives.

Conjunctura frequens vocum Polysyndeton esto :

*Fatâque fortunâsque virûm morêsque manûsque.*

Liv. lib. 8. dec. 3. *Et somnus, & vinum, & epula, & scorta, & balnea, corpora atque animos enervant.*

*English Examples.*

Over much sleep also, and wine, and banquets, and queans, and baths enervate and enfeeble the body and mind.

He was both an enemy to his Countrey, and a betrayer of his trust, and a contemner of the good laws, and a subverter of the peoples liberties and immunities.

*Scriptural Examples of Polysyndeton.*

I Cor. 13. 1, 2, 3. Though I speak with the tongues of men and Angels, and have not charity, I am become as sounding brats, or a tinck-

ling cymbal, and though I have the gift of prophesie, and understand all mysteries, and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing.

Acts 1. 13. Where abode both Peter and James, and John, and Andrew, &c.

Gal. 4. 10. Ye observe days, and months, and times, and years.

The like examples you have in Rom. 8. 38, 39. Psal. 18. 2. &c.

**PLEONASMUS**, πλεονασμὸς, *redundantia*, superfluity: derived from πλεονάζω [*pleonazo*] *redundo*, to abound superfluously.

A figure whereby some superfluous word is added in a sentence to signifie emphatically the vehemency and earnestness of the speaker, and the certainty of the matter spoken.

*Farnaby.* Vocibus exuperat Pleonasmus & emphasin auger.

*Auribus his audiui, oculis vidi, ore loquutus.*

*Cic. Accipies igitur hoc parvum opusculum.*

*Ubi gentiam? quo terrarum abiit?*

*Ter. Te interea loci cognovi.*

*Nilo amne veetus.*

*Ter. Ego hominem callidiorum vidi neminem quam Phormionem.*

### English Examples.

I heard it with these ears.

I saw



I saw it with these eyes.

I spake the words with my own mouth.

*Scriptural Examples of Pleonasmus.*

The God of all grace, out of the fountain of his rich mercy oft uses this manner of speaking, thereby to condescend to the weakness of our capacities, clear up things to our understandings, and beat them as it were into our dull apprehension: as,

Deut. 13. 4. Ye shall walk after the Lord and fear him, and keep his Commandments, and obey his voice, and you shall serve him, and cleave unto him.

Deut. 33. 6. O foolish people and unwise, &c.

Prov. 27. 2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

1 Joh. 1. 1. We have seen with our eyes, &c.

So Joh. 1. 3 6. 33. 34. 35.

These Pleonastical inculcations are not vain, but serve to work things the better upon our hard hearts.

The Scripture is often exegetical; what it speaks darkly in one place, it explains in another.

**P**ARELCON, *παρέλκον*, *protractio*, protraction, or prolonging; derived from *παρέλκω*, [*parelco*] *protrabo*, to protract or prolong.

A figure when a syllable, or whole word is added to another in the end of it.

Farnaby.

Syllabicum adjectum sit vocis fine Parelcon;  
*Quipote, nummam, etiamnum, ebodum. tu Sofia a-*  
*desdum.*

**P**ARENTHESIS, *παρίσθesis*, *interposuio*, in  
 terposition, or an inserting between: deri-  
 ved from *παρίσθηναι*, [*parentithemi*] *insero*,  
*interjicio*: to interpose, or cast between.

*Parenthesis* is a form of speech or a clause com-  
 prehended within another sentence, which  
 (though it give some strength) may very well  
 be left out, and yet the speech perfect, or the  
 sense sound.

Herein are two rules observable, *viz.*!

1. Let it neither be long nor frequent, because  
 then it will render the sentence obscure.

2. Let it be very seldome that one *Parenthesis*  
 be inserted within another.

Farnaby.

Membrum interjecto sermone *Parenthesis* au-  
 get.

*Credo equidem (nec vana fides) genus esse Deorum.*

Horat. *Cetera de genere hoc (adeò sunt multa)*  
*loquacem.*

*Delassare valent Fabium.*

### English Examples.

Sometimes a *Parenthesis* makes your discourse  
 more graceful and intelligible: as,

Tell me ingenuously (if there be any ingenui-  
 ty in you) whether, &c.

That

That what his wit could conceive (and his wit can conceive as far as the limits of reason stretch) well as directed to the setting forth of his friend, &c.

And indeed all Parentheses are in extreams, either graces or foys to a speech;

If they be long they seem interruptions, and therefore at the end of them must be a retreat to the matter, called *Antanacclasis*, in which figure you shall find examples of such Parentheses as require a retreat to the matter.

A *Parenthesis* is often put in, when the speaker supposing that the hearer may demand a reason of, or make an objection to what he saith, preventeth him by an interposition expressed before the sentence be all ended: so that hereby it may appear that a *Parenthesis* serves to confirm the saying by the interposition of a reason, and to confute the objection by the timely prevention of an answer: Also where the sentence may seem dark, or doubtful, it puts in a short annotation or exposition to give light, and to resolve the doubt.

*Scriptural Examples of Parenthesis.*

2 Cor. 11. 23. Are they Ministers of Christ? (I speak as a fool) I am more, &c.

Iſa. 7. 23. At that time all vineyards (though there were a thousand vines in one, and sold for a thousand silverings) shall be turned into bryars and thorns.

## EVOCATIO, Evocation or calling forth.

\* It is an immediate reduction of the third person either to the first or second.

\* *Evocation* is a figure of construction, and is when the Nominative Case to a Verb of the third Person is set before a Verb of the first or second Person, which draws, and as it were calls it away to its own impropriety : or,

When as the first or second Person doth immediately call unto it self the third; they do both become the first or second Person.

*Farnaby.*

Personam ad primam revocatur sive secundam

Tertia : *Qui legis hac. Populus superamur ab uno.*

*Ego pauper laboro ; tu dives ludis.*

Where note that the Verb must agree with the Person calling ; as may yet further appear ; viz.

*Ego tua delicia istuc veniam.*

*Magna pars studioforum amœnitates querimus ;*

A great part of us students do seek pleasures.

**P**ARATHESIS, παραθεσις, appositio, apposition, or a putting of one thing to another ; derived from παρατίθημι, [*paratithemi*] appōthō, to put or add unto.

*Apposition* is a continued or immediate Conjunction of two Substantives of the same case, by the one whereof the other is declared : as,

*Urbs Roma, the City Rome.*

And it may be of many Substantives : as,

*Marcus Tullius Cicero.*

*Apposition*

*Apposition* is a figure of Construction, (which the Ancients called *Interpretation* or *Declarati- on*) whereby one Noun Substantive is for De- claration and distinction sake added unto ano- ther in the same case : as,

*Flumen Rhenus*, the flood Rhenus.

Et Casu Substantiva apponuntur eodem.

*Turba molesta proci. Mons Taurus. Fons A- ganippe. Farnaby.*

This figure is made for a threefold considera- tion : viz.,

1. For the restraining of a generality : as,

*Animalequus*, a living creature, an horse,

2. For the removing of equivocation : as,

*Taurus Mons Asia.*

*Lupum [piscem] non vidit Italia.*

3. For the attribution of some property : as,

*Erasmus, vir exactissimo judicio : Erasmus*, a man of most exact judgment.

*Nierus, adolescens insigni formâ : Nierus*, a stripling of an excellent beauty.

*A Scriptural Example of Parathesis.*

John 14. 22. Judas saith unto him, not Isca- rior, Lord how is it that thou, &c.

**A**NTIPTOSIS, ἀντιπῶσις, casus pro casu positio, the putting of one case for another, deri- ved from ἀντι, [anti] pro, for, and πῶσις, [pro- sis] casus, a case.

It is a position of one case for another,



A figure of construction, and is when one case is put for another, and sometimes with a very good grace.

*Farnaby.*  
*b Trabeate*  
 the Vocat.  
 for *trabeatus*, the  
 Nomina-  
 tive.  
 The Nom.  
 for the Ge-  
 nitive.  
 The Dat.  
 for Accus.  
 Abl. for  
 Dat.

Antiptosis amat pro casu ponere casum :  
*Urbem quam statuo vestra est. b Trabeate salutas.*  
 The City which I mean is yours.  
*Sermonem quem audistis non est meus ;* The talk  
 which you have heard is not mine.  
*Aristotelis libri sunt omne genus eloquentia refer-  
 ti ;* for *omnis generis.*  
 Terence : *Nam expedit bonas esse vobis ; vobis,*  
 for *vos.*  
 Virg. *Hæret pede pes, densusque viro vir ; pede,*  
 for *pedi.*  
 But this figure and *Hypallage* are found rather  
 to excuse the license or the error of Authors,  
 than to shew that we may do the same.

### Scriptural Examples.

Rev. 3. 12. Him that overcometh will I make  
 a pillar, &c.

Rev. 1. 5. Luke 1. 55.

**H**ELLENISMUS, ἡλληνισμὸς, *Græcorum*,  
*imitatio*, *Sermo Græcanicus*, *Græcismus* seu  
*proprietas Græcorum verborum* ; A Græcism or  
 speech after the manner of the Greeks, derived  
 from ἡλλῆς [*Hellen*] *Democritus's* son, from whom  
 the Greeks are called ἡλλῆνες [*Hellenes*] from  
 whence ἡλλῆνίζω, [*Hellenizo*] *Græcè loquor*, to  
 speak after the manner of the Greeks.

A Græcism or an imitation of the Greeks in  
 phrase or construction, or a speech after the  
 manner of the Greeks: which is,

When

When the construction proper to the Greek tongue is used in another language.

Hellenismus erit phrasis aut constructio Græca :

*Desine clamorum fallunt. ardebat Alexin.*

*Nobis non licet esse tam disertis.*

*(Terentius : Utique vobis expedit esse bonas)*

— *dedicisse fideliter artes*

*Emollit mores.*

*Virg. Cui nec certaverit ulla.*

*Hor. Desine curarum; pro à curis.*

This Græcism Edm. Spencer uses also not un- Ed. Spencer  
ch. 13.  
elegantly in the English tongue, as,

For not to have been dipt in Lethe Lake,

Could save the \* son of *Thetis* from to die.

\* *Achilles.*

*Tmesis*, τμήσις, *Sectio*, a Section or dividing, derived from τέμνω, [*temno*] or τέμνω, [*tmao*] *seco*, *scindo*, to cut or divide.

*Tmesis* is a figure whereby the parts of a compound or simple word are divided by the interposition of another.

Compositæ in partes est *Tmesis* sectio vocis:  
*Quæ mihi cunque placent. Septem subjecta trioni.*

*Farnaby.*

*Hor. Est quadam prodire tenus, si non datur ultra,*  
i. e. licet quadam tenus prodire.

*Plaut. Sed nã ego stultus, qui rem ciro publicam,*  
i. e. qui rem publicam curo.

HEN-

**HENDIADYS**, *in diadys*, of *in diadys*, [*bedia-  
duo*] *unius in duo solutio*, a dividing of one  
thing into two: derived from *edw*, [*edo*] *corrodo*,  
to bite or gnaw in funder, *quasi in diadys*,  
[*ben dia duoin*] *unum per duo*, one thing by two.

*Hendiadys* is a figure whereby one thing is di-  
vided into two, or when one thing is expressed  
by more words.

*Farnaby.*

*Hendiadys unum in duo solvit; mobile fixum  
Dans: auro & pateris. Chalybem frenosq; memordit.*

*Pateris & auro, i. e. aureis pateris.*

*Chalybem frenosq; &c. i. e. frenos chalybeos.*

*In regione & umbrâ mortis, i. e. regione umbrosâ  
mortis.*

### *English Examples.*

*Cups of gold, i. e. golden cups.*

*In the Region and shadow of death, i. e. in  
the shady region of death.*

### *Scriptural Examples of Hendiadys.*

*Gen. 19. 24. And Jehovah rained upon So-  
dom and Gomorrah brimstone and fire, &c. i. e.  
fire and burning brimstone, or sulphurous fire.  
See Gen. 1. 26.*

*Jer. 29. 11. Ad dandum vobis finem & expecta-  
tionem, i. e. finem expectatum.*

*Matth. 4. 16. They that sat in the Region and  
shadow of death, i. e. in the shady region of death.*

*Matth.*

Matth. 20, 20. Then came the mother of Zebedees children with her sons, worshipping him and desiring, &c. (i. e.) desiring by worshipping.

**E**NALLAGE, ἐναλλαγή, Ordinis permutatio, a change of order; derived from ἐναλλάττω, [enallatto] permuto, to change one thing for another; or from ἐναλλος, [enallōs] inversus & praposterus, turn'd upside down and disorderly.

A figure whereby the Number or Gender, Mood, Person, or Tense are changed, or put one for another.

Personam, numeram, commutat, Enallage tempus,

Personam.

Cumque modo genus; ut, *Pereo a quod charius est mi.*

Enal. Gen. a Pro qui mihi charior sum.

*Ni faciat vici, praesto est, hinc spargere voces,*

Enal. Numeri.

Ovid. *Et flesti, & nostros vidisti flentis ocellos.*

*Flentis, pro flentium, nisi nostros pro meos dixeris.*

Enal. Modi.

Cicero ad Trebat. *Sed valebis meaque negotia videbis, meque diis adjuvantibus ante brumam expectabis: pro Vale, vide, expecta.*

The future Tense of the Indicative being put for the Imperative Mood.

Ter. in Phor. *Si quis me querit rufus, praesto est, desine: pro, praesto sum; nam de se loquitur.*

Enal. Pers.

Virg. *Omnis humo sumat Neptunia Troja, pro fumavit.*

Enal. Temporum.

The Present Tense being put for the Preterperfect.

Scrip-

## Scriptural Examples of Enallage.

Enal. of the  
Number.

This change of order is sometimes of the  
*Number*: as,

Psal. 14. 1. The fool hath said in his heart,  
There is no God: They are corrupt, they have  
done abominable works, &c.

See Exod. 20. 2. Prov. 1. 11. Matth. 1. 21.

Here the singular is put for the plural number;  
or on the contrary.

Enal. of the  
Gender.

Thus in Isa. 3. 12. Women shall bear rule o-  
ver them, &c. (*i. e.*) effeminate men shall, &c.  
The Feminine Gender put for the Masculine,  
effeminate men are called women.

Enal. of the  
Tense.

Psal. 1. 1. Blessed is the man that walketh  
not in the counsel of the ungodly, &c. (*i. e.*)  
whose heart, affections, and will God hath so  
renewed, that he will not walk in their coun-  
sel, &c. where the present is put for the future  
tense. See Matth. 24. 40.

Enal. of the  
Person.

Psal. 18. 29. For by thee I have run through a  
Troop: and by my God have I leaped over a  
wall.

Deut. 32. 15. But *Jesurun* waxed fat, and  
kicked: thou art waxed fat, &c. the like exam-  
ple you have in Gen. 49. 4.

**S**YNTHESIS, σύνθεσις, *Compositio*, *Composi-*  
*tion*, or a joyning together; derived from  
*συντίθημι*, [*syntithemi*] *compono*, to compose or  
put together.

It is a construction made for significations sake,  
or a speech congruous in sense, not in voice.



It is a figure of construction, whereby a Noun collective singular is joyned to a Verb plural.

Of others it is also called a figure whereby two words are joyned into one by a sign of union.

Synthesis est sensu tantum, non congrua voce: *Farnaby.*  
*Turba ruunt. aperite aliquis. pars maxima caesi.*

*Gens armati*; a Nation or people armed.

Sometimes it is made in Gender only: as,

*Elephantus gravida*, an Elephant great with young.

Or for supplements sake: as,

*Centaurio in magna*; where the word *puppi*, or ship is understood.

Sometimes it is made both in Gender and Number: as,

*Pars merſi tenuere ratem.* Part being drowned, held the oar.

*Laudem ſemper florentis Homeri.*

*Monti feriens fulmen.*

*English Examples of Synthesis:*

The tempeſt-tossed Seas.

The earth-incircling Ocean.

The Green-mantled Earth.

A Heven-fall'n ſtar.

A Rock rending whirlwind.

Marble-hearted cruelty.

**A** *ANASTROPHE*, ἀναστροφή, *prepoſtera rerum collocatio*, a prepoſterous placing of words or matter; derived from ἀναστροφή [*anastrepho*] *retro verſo*, to turn back.

A figure whereby words which should have been precedent, are postpon'd :

*Farnaby.*

Digna præire solet postponere Anastrophe verba :

*Transstra per. Italiam contra. Maria omnia circum.*

**H**YPERBATON, *Hyperbato*, *Transgressio*, Transgression, or a passing over, derived from *transgredior*, [*hyperbaino*] *transgredior*, to pass over.

By Rhetoricians it is called a transposed order of words ; such as the cause and comeliness of speech often requires.

*Hyperbaton* is a figure when words are for elegancy and variety transported from the right order of construction, (which is the plain Grammatical order) into another handsomer and more fit order : or,

When words agreeing in sense are in site or placing disjoyned :

*Est vatum inter se turbatus Hyperbaton ordo :  
Vina, bonus qua deinde cadis onerarat Acestes.  
Littore Trinacrio, dederatq, absentibus heros,  
Dividit.*

But this figure and *Antiphrasis* are found rather to excuse the license or the error of Authors, than to shew that we may do the like.

### Scriptural Examples of Hyperbaton.

*Farnaby.*

*Ephes. 2. 1.* And you hath he quickned who were dead in trespasses and sins.

[*Ephes.*

Ephes. 5. 3. But fornication and all uncleanness or covetousness, let it not be once named amongst you, as becometh Saints.

Ephes. 1. 14. Which is the earnest of or inheritance, until the redemption of the purchased possession, unto the praise of his glory.

**HYPALLAGE**, ὑπαλλαγή, *immutatio*, a changing; derived from ὑπο [*hypo*] in and ἀλλάττω, [*allatto*] *muto*, to change.

A figure when the natural order of the words is changed, as when two words change their cases, or when words are altered among themselves.

Casu transposito submutat Hypallage verba :

*Farnaby.*

*Impiæ trabs videt hos ortus; dare classibus aëstros :*

*For dare classes Astris.*

*Et gladium vaginâ vacuum in urbe non vidimus :*

*For vaginam gladio vacuum.*

### *Scriptural Examples of Hypallage.*

Job. 17. 4. Thou hast hid their heart from understanding, *i. e.* thou hast hid understanding from their hearts.

Isa. 5. 30. The light shall be darkened in the Heavens thereof, *i. e.* the heavens in the light thereof.

Psal. 104. 4. Who maketh his Angels spirits, *i. e.* the spirits his Angels or Messengers.

Heb. 3. 13. Through the deceitfulness of sin, *i. e.* by deceitful sin.

See Isa. 1. 3. Psal. 80. 6. Amos 5. 16. Prov. 7. 22.

**H**YSTEROLOGIA, ὑστερολογία, dictio præposteræ, a præposterous or disorderly speech, when that which by order ought to have been spoken first, is brought in last.

It is otherwise called *Hysteron Proteron*, ὑστερον πρότερον, *post remum primum*, the last first: derived from ὕστρος, [*hysteros*] *postremus*, the last or hindmost, and λόγος, [*logos*] *verbum*, a word or speech.

It is called in the English phrase, *The Cart before the Horse*.

A figure when in a speech that which in course of nature ought to have preceded, is brought in last.

Terence.

*Hysteron & Proteron sive Hysterologia secundo*

*Prima loco ponit: Lavinâq; littora venit.*

*Detrudunt naves scopulo. nutrit peperinq;*

*Valet atq; vivit.*

*Postquam altos tetigit fluctus, & ad aquora venit.*

#### English Examples.

The ship arrived at the Lavinian shore: it came foul of the Rock.

She nourished and preserved him, she brought him forth into the world.

He is in health and alive.

#### Scriptural Examples of Hysterologia.

The order of time is not always kept in Scripture; but sometimes that which was done last is placed

placed first ; The Saints looked more at the substance than at small circumstances in their writings; and therefore the placing of things in Scripture must not be strictly urged ; for it is usual by this figure of anticipation of time to relate that first which either as to course of nature, or as to the time of accomplishment, should have had the last place: as appears by Joh. 11. 2. compared with ch. 12. v. 3.

Psal. 7. 14. He travelleth with iniquity, and hath conceived mischief: here note that the birth is set before the conception.

Luke 4. 9. The Devils leading up of Christ unto the top of the pinnacle of the Temple, is mentioned after his taking him up into the exceeding high mountain: and yet that preceded this, as appears by Mat. 4. 5. 8.

See Gen. 11. 1. 30. 22, 23. Isa. 38. 21, 22.

**SYNCHORESIS**, συγχωρησις, *Concessio*, Concession or granting of an argument: derived from συχωρέω [*synchoreo*] *concedo*, to grant.

A figure when an argument is Ironically or mockingly yielded unto, and then marred with a stinging retort upon the objector.

This form of speech delights most, either when that which we grant is prejudicial to, and stings the objector, as in controversies it often happens; or when the argument granted brings no loss unto him that grants it.

*Sit Sacrilegus, sit fur, sit flagitiorum omnium vitiorumq; princeps: ac est bonus Imperator.*

*Sint Christiani pauperes, sint mundo impundo exosi; sunt tamen cæli heredes.*

*Cum adversarium pungimus; ut,*



*Habes igitur Tubero, quod est accusatori maxime optandum, consuetum, se in ea parte fuisse, quâ te Tubero, quâ virum omni laude dignum patrem tuum. Itaque prius de vestro delicto confiteamini necesse est, quam Ligarîi ullam culpam reprehendatis.*

*English Examples.*

I admit you are resolute; I grant your determination is immoveable, but it is in things directly repugnant to the grave advice of your knowing friends and in things of a great tendency to your utter undoing.

They are proud, vain, disobedient, I acknowledge it; yet they are our children.

*Scriptural Examples of Synchorexis.*

James 2. 19. Thou believest that there is one God, thou dost well: the Devils also believe and tremble.

Eccles. 11. 9. Thus Salomon also checks the young mans folly: Rejoyce O young man in thy youth, and let thy heart chear thee, &c. and walk in the wayes of thy heart, &c. But know thou, &c.

Here first you have an Ironical concession, but after this, a stinging [but] which marrs all.

The like examples you may find in 2 Cor. 4. 8. Rom. 11. 19, 20. 1 Cor. 1. 2, 11. 2 Cor. 12. 16, 17.

**ANTHROPOPATHIA**, ἀνθρωπονάθεια, *humanus affectus*, humane affection: derived, from ἀνθρωπος, [*anthropos*] *homo*, a man, and πάθος, [*pathos*] *affectus*, affection: or rather from ἀνθρωπονάθειω, [*anthropopathéo*] *humano more afficio*, *ant loquor*, to be affected with, or to speak after the manner of men.

It is an attributing to God humane affections, or it is a speaking after the manner of men.

A Metaphor whereby that which properly is agreeable to the creatures, and especially to man, is by the some similitude transferr'd unto the Creator and heavenly things.

This is very frequent in Scriptures, when it speaks of God after the manner of men, and by bodily things sets forth the divine excellencies, of the spiritual and eternal being.

This Metaphorical form of speech is also by others called *Synceatasis*, *condescensio*, *condescension*, for that in Holy Writ the Lord doth as it were descend unto us, and under humane things resembles and expresses heavenly mysteries unto our capacities.

Thus the Lord is said to have a face in Psal. 116. 11. 17. 15. and eyes, in Psal. 11. 4. to signify his omniscience; bowels in Isa. 63. 15 and a bosom in Psal. 74. 11. to denote unto us his infinite mercy and most ardent love.

Thus in Psal. 48. 14. he is said to be his people's guide even unto death; and in Psal. 62. 7. the rock of their strength and their refuge, in Psal. 18. 2. their buckler and the horn of their salvation; Thus in Psal. 17. 8. he is said to have wings, to shew his care and protection of his people.

These and such like are the condescensional characters of comfort, whereby we may easily read and plainly understand the goodness and rich mercy of the incomprehensible Jehovah.

Thus the Lord also in respect of his adversaries is by this Metaphor portrayed with letters of a contrary signification; as, a Gyant to wound, a Judge to condemn, and a fire to consume.

**E**XEGESIS, ἐξήγησις, *explicatio*, explication or Exposition: derived from ἐξηγῶμαι, [*exegoumai*] *explico*, to explain or expound.

*Exegesis* is a figure very usual in Scripture, when those things which were first spoken more darkly, are afterwards in the same sentence manifestly explained: or,

When a thing spoke in one member of a sentence, is by way of explication and confirmation repeated in the latter part of it.

#### *An English Example.*

Time at one instant seeming both short and long, short in the pleasingness in calling to mind, long in the stay of his desires.

#### *Scriptural Examples.*

Rom. 11:7, 8. God hath given them the spirit of slumber: what's that? Eyes that they should not see, and ears that they should not hear.

Isa. 51. 2, 2. Look unto the Rock, whence ye are hewn: look unto Abraham your father, &c

Rom.

Rom. 7. 18. For I know, that in me, that is to say, in my flesh, dwelleth no good thing.

Isa. 1. 2, 3. The latter part of the third verse expounds the second verse, &c.

Isa. 1. 22, 23. Thy silver is become dross: thy wine is mixt with water : (i. e. ) Thy Princes are rebellious and companions of thieves, &c.

Prov. 3. 3. Let not mercy and truth forsake thee : bind them about thy neck, write them upon the table of thine heart.

The like in Psal. 17. 1. 10. 1. 6, 8, 9. 35. 1: 23. 18. 2, 3. Ezech. 6. 12, 13. 2 King. 20. 3. Prov. 30. 3. Deut. 7. 3. 2 Tim. 1. 2, 3, &c. Jonah 2. 3, 4, 6. 1 Cor. 5. 9. 2 Tim. 4. 6.

**S**YNCRISIS, *συγκρισις*, *Comparatio*, a Comparison ; derived from *συμψηφισω*, [*synchrino*] *comparo*, to compare.

1. *Synchrifis* is a comparison of contrary things, and divers persons in one sentence.

2. *Comparatio* is a form of speech, which by apt similitude shews that the example brought in is either like, unlike, or contrary : like things are compared among themselves ; unlike, from the less to the greater in amplifying, and from the greater to the less in diminishing ; and contraries by opposing one another.

*English Examples of Synchrifis.*

The subtle commit the fault, and the simple bear the blame.

He that prefers wealthy ignorance before chargeable study, prefers contempt before honour, darkness before light, & death before life.

*Scrip-*

*Scriptural Examples of Syncretism.*

Luke 23.39,40,41. There you have the guilty opposed to the just, and injurie to equity ; in these words, saith the believing thief to the other thief, We indeed are justly here, for we receive the due reward of our deeds, but this man ( meaning Christ ) hath done nothing amiss.

Isa. 65. 12, 14. Behold, my servants shall eat, but ye shall suffer hunger ; my servants shall drink, but ye shall abide thirst : Behold, my servants shall rejoice, but ye shall be ashamed : Behold, my servants shall sing for joy of heart, but ye shall cry through sorrow of heart, and shall howl through vexation of spirit.

Many of Solomon's Proverbs are compounded and garnished with this Exornation : as,

Prov. 10.25. As the whirl wind passeth, so is the wicked no more : but the righteous is an everlasting foundation, 19.10.

Prov. 14.1 Every wise woman buildeth her house : but the foolish plucks it down with her hands.

10.1. A wise son maketh a glad father : but an indiscreet son is an heaviness to his mother.

3.33. The curse of the Lord is in the house of the wicked ; but he blesseth the Tabernacle of the just.

*English and Scriptural Examples of Comparatio.*

1. Comparison of like things: as,  
Each book sent into the world, is like a Barque



Barque put to Sea, and as lyable to censures, as the Barque is to foul weather. *Herbert.*

In the greenest grass is the greatest Serpent: in the clearest water the ugliest toad: in the most curious sepulchre are inclosed rotten bones: the Estrich carries fair feathers, but rank flesh.

2 Tim. 3. 8. As Jannes and Jambres withstood Moses, so do these also resist the Truth; men of corrupt minds, reprobate concerning the faith.

2. Comparison of unlike things: as

*Brutus* put his sons to death, for conspiracy of Treason: *Manlius* punished his son for his virtue.

Matth. 6. 26. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them: Are ye not much better than they!

3. From the less to the greater: as,

Heb. 9. 13, 14. For if the blood of Bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifie to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, - purge your consciences from dead words to serve the living God?

The like examples are in Matth. 10. 25. 6. 30.

4. From the greater to the less: as,

2. Pet. 2. 4. If God spared not the Angels that sinned but cast, them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, &c. much less will he spare the wicked, who walk after the flesh in the lusts of uncleanness.

1 Pet.

1 Pet. 4. 18. If the righteous scarcely be saved, where shall the ungodly and the sinner appear.

**SIMILITUDO**, a Similitude: It is a form of speech whereby the Orator or speaker compares one thing with the other by a similitude fit to his purpose. This exornation yields both profit and pleasure, profit by its perspicuity, and pleasure by its proportion.

A *Similitude* is a *Metaphor* dilated, or enlarged, and a *Metaphor* a *Similitude* contracted.

### *English Examples of a Similitude.*

As it makes no matter whether you lay a sick man in a bedsted made of plain wood, or in a bedsted gilded and garnished with gold; for withersoever you remove him, he carries his disease with him: even so is it all one, whether the mind which is sick with insatiable avarice, be placed in riches or in poverty; for while the disease hangs still upon it, it finds no rest,

This comfort in danger was but like the honey that *Sampson* found in the Lions jaws, or like lightning in a foggy night.

### *Scriptural Examples.*

¶ Note that similitudes are rather to make dark things plain, than to prove any doubtful thing; similitudes are not argumentative; as appears by the parable of the unjust Steward; in Luk. 16. 6, 7, &c.

Prov. 26. 1. As snow in Summer, and as rain in

in Harvest ; so honour is not seemly for a fool.  
Vers. 14. As the door turneth upon his hinges, so doth the slothful upon his bed.

Prov. 28. 15. As a roaring Lyon, and a ranging bear ; so is a wicked ruler over the poor people.

**D**ISSIMILITUDO, Dissimilitude.  
*Dissimilitude* is a form of speech, whereby divers things are compared in a diverse quality.

*An Example of Chrysostom.*

If we have any disease in our body, we use exercise, and all other means, that we may henceforward be delivered and free from it ; but being sick in soul, we dissemble and make delay : we leave the fountain uncured, and count necessary things superfluous.

*Scriptural Examples.*

Luke 9. 58. The foxes have holes, and the fowls of the air have nests, but the Son of man hath not where to lay his head.

Jer. 8. 7. The Stork in the air knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming ; but my people know not the judgment of the Lord, &c.

The like in Isai, 1. 3, &c.

**HOMOEOPOTON**, ὁμοειπών, *similiter cadens, similes casus habens*, falling out alike or having cases alike: derived from ὅτι, [proo] cado, to fall out or happen, and ὁμοίως, [homaios] *similiter, alike.*

It is a Rhetorical Exornation whereby in the Latine tongue divers clauses end with like cases: But in respect of the English, which is not varied by Cases, it may be called, setting of divers Nouns in one sentence which end alike, with the same letter or syllable.

*A Latine Example of Homœoptoton.*

Pomp. Non enim illa sunt sola virtutes imperatoria, que vulgo existimantur, labor in negotiis, fortitudo in periculis, industria in agendo, celeritas in conspiciendo, consilium in providendo.

*English Examples.*

In activity commendable, in a Commonwealth profitable, and in war terrible.

Let thy Countrey be served, thy Governours obeyed, and thy Parents honoured.

Art thou in poverty? seek not principality, but rather how to relieve thy necessity.

Foolish pity undoes many a City.

A friend in need is a friend indeed.

*Scriptural Examples of Homœoptoton.*

Prov. 16. 12. It is an abomination to Kings to commit wickedness: for the throne is established by righteousness:

Prov.

Prov. 16. 32. He that is slow to anger is better than the mighty : and he that ruleth his spirit, than he that taketh a City.

Isa. 11. 5. And righteousness shall be the girdle of his loyns, and faithfulness the girdle of his reins.

**HOMOEOTELEUTON**, ὁμοιοτελευτον, [*See Epistrophe.* *homoioteleuton*,] *similem finem habens, aut similiter desinens*, ending alike : derived from *τελευτον*, [*teleuton*] *ultimum*, the last and *ὁμοιος*, [*homoiος*] *similiter*, alike.

A figure when divers parts or members of a sentence end alike : this Exornation for the most part shuts up the clauses of the sentence either with a Verb or an Adverb.

*Latin Examples.*

*Quàm celeriter Pompeio duce belli imperus navigavit ? qui Siciliam adiit, Africam exploravit, inde Sardiniam cum classe venit.*

*Cicer. pro. Pomp. Ut ejus voluntatibus non solum cives assenserint, socii obtemperârint, hostes obedierint, sed etiam venti tempestatesq; obsecundârint.*

*English Examples.*

He is looked upon as an eloquent man, who can invent wittily, remember perfectly, dispose orderly, figure diversly, pronounce aptly, confirm strongly, and conclude directly.

No marvel, though wisdom complains that she is either wilfully despised, or carelessly neglected, either openly scorned, or secretly abhorred.

*Scrip-*



*Scriptural Example of Homoteleuton.*

Isa. 13. 16, 20, 21. Their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished.

Neither shall the Arabian pitch tent there, neither shall the shepherds make their folds there, but wild beasts of the desert shall lie down there, &c.

Isa. 40. 2. Cry unto her that her warfare is accomplished, that her iniquity is pardoned, &c.

**C**OMPAR, even, equal, alike:

It is of Grecians called *Isocaton* and *Parison*.

It is an even gait of sentences answering each other in measures interchangeably.

A Rhetorical Exornation whereby the parts of a sentence do consist almost of the like number of syllables; or when the words of a sentence match each other in rank, or the parts accord in a fit proportion; which is, when the former parts of a sentence or oration are answered by the latter, and that by proper words respecting the former.

*Latine Examples*

Sic ergo in Pompejana: *Qui plura bella gessit, quàm ceteri Tegerunt: plures provincias confecit quàm alii concupiverunt.*

Ibid. *Extrema hyeme apparavit, ineunte verò suscepit, media astate confecit.*

Idem pro Sylla: *Permitte aliquid, fracundia tua, do adolescentia, cedo amicitia, tribuo parenti.*

*English Examples.*

He left the City garnished, that the same might be a monument of victory, of clemency, of continency; that the men might see what he had conquered, what he spared, what he had left.  
*Cicero.*

If you compare the parts of the latter clauses with the former, you will find that they are fitly matched.

My years are not so many, but that one death may conclude them; nor my faults so many, but that one death may satisfy them.

Save his gray hairs from rebuke; and his aged mind from despair: where gray hairs, aged mind, rebuke and despair, answer each other.

It connects contraries: thus,

An innocent although he be accused, he may be acquitted; but the guilty, except he be accused he cannot be condemned.

*Scriptural Examples of Compare.*

Amos 5. 24. Let equity run down as waters, and righteousness as a mighty stream.

Isa. 1. 3. The Oxe knoweth his owner, and the Ass his Masters crib, &c.

Prov. 18. 18. The lot causeth contentions to cease; and parteth between the mighty.

Prov. 21. 17. He that loveth pleasure shall be a poor man: he that loveth wine and oyl, shall not be rich.

Verf. 18. The wicked shall be a ransom for the

## The Mystery

the righteous ; and the transgressor for the upright.

See the like in Prov. 15. 8. Prov. 19. 29. 20. 29. 8. 10. 3. 11. 4. 12. 21. 8. 10. 1. 12. &c. Isa. 29. 1. 10. 11. 9. 17. 19. 20.

**PARABOLA**, παράβολα [parabole] a parable, or a similitude of a thing: derived from παράβολον [paraballo] confero, comparo, assimilo, to confer, resemble, or make comparison.

A *Parable* is as it were a shadow that goes before the truth: and is by nature a comparison of things that differ, made under some similitude. It is said to be a similitude, when by some comparison we make known that which we would have to be understood.

So we say a man to be made of Iron, when we would be understood to speak of a cruel hard-hearted and strong man.

It is a comparing signifying a similitude, (or a comparative speech,) tending to the explanation and perspicuity of the things under it: or it is a similitudinary speech, whereby one thing is uttered and another signified.

*These are English Parables, or Similitudes.*

As a vessel cannot be known, whether it be whole or broken, except it have a liquor in it: so no man can be thoroughly known what he is, before he be in authority.

If we need look so far back for an example, we may see this truth verified in *Hazael*: Compare 2 King. 8. 13. with ch. 13. v. 22.

Like as it is a shame for a man that would hit the

the white, to miss the whole But, even so it is a shame for him that thirsts after honour, to fail of Honesty. This is a saying of a Heathen Philosopher.

A Parable in the Gospel signifies an Ænigmatical or Allegorical comparison, as also an Allegory and Ænigma.

A parable must be expounded and no farther strained than things agree with the principal intention, scope and drift of the spirit of God in that Scripture: as Matth. 20. 1, 2. &c. where the scope is, God is not a debtor unto any man.

In parables we must always look more to the sense and scope, than to the letter.

Note that in a Parable there are three things essentially considerable; viz.

1. *Cortex*, the rind or shell; that is the words and terms.

2. *Radix*, the root or the scope unto which the Parable tends.

3. *Medulla*, the marrow, that is, the mystical sense of the Parable, or the fruit which may be gathered from it.

Matth. 24. 32. As from the budding and sprouting of trees, ye may know that Summer is nigh, so likewise ye when ye shall see the signs of the Son of man, know that his coming is near, even at the doors: so in Mark 13. 23.

Matth. 13. 33. The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Here the former part of the Parable is that which is brought into the similitude: whereof the literal sense is.

That a little leaven (being put together with the meal into one lump) hath that effect; that it pierces into and spreads over the whole lump.

The latter part is that unto which the former is applyed, and by our Saviour signified in the first words: The Kingdom of Heaven.

The mystical sence thereof is,

That the Gospel hath that efficacy, that being preached in *Palestina*, it should presently be spread over the whole world, and make the Church far larger than it was; for leaven doth mystically signifie the Gospel; and the whole lump, the Church, which God hath from eternity decreed to call unto himself out of the world by the Gospel.

Isa 5. 1. The Parable of the Vineyard you have there; which in the 7 verse is explained thus,

The vineyard is the house of Israel; the pleasant plant is the men of Judah; by grapes judgment is understood; and by wild grapes oppression.

An Enigmatical  
parable.

Ezek. 17. 2. A great Eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the Cedar, he cropt off the top his young twigs, and carried it into a land of Traffick, &c.

This obscure Parable the Holy Ghost explains in the 12 ver. thus,

The great Eagle signifies the King of Babylon; by Lebanon is signified Jerusalem: And by the highest branch of the Cedar and the top of his young twigs, the King and Princes of Jerusalem; by a land of Traffick and a City of Merchants, is signified Babylon.

See



See Luke 16. 19. Mat. 13. 3. 24. 44. Luke 8. 4.  
Mat. 22. 2, &c.

**EXERGASIA**, *ἐργασία*, *expositio*, *repetitio*,  
a polishing or trimming; derived from  
*ἐργασία*, [*exergazomai*] *repeto*, *effectum reddo*,  
to repeat, to polish a thing after it is finished.

A figure when we abide still in one place, and yet seem to speak divers things, many times repeating one sentence, but yet with other words, sentences and exornations.

It differs (as *Metastichon* saith) from *Synonymia*, inasmuch as that repeats a sentence; or thing, only with changed words: but this with like words, like sentences, and like things, having also many exornations to the garnishing of it.

Thus to describe a beautiful woman, may be said,

She hath a winning countenance, a pleasant eye, an amiable presence, a chearful aspect.

She was the object of his thoughts, the entertainment of his discourse, the contentment of his heart.

Your beauty (Sweet Lady) hath conquered my reason, subdued my will, mastered my judgment.

*Scriptural Examples.*

Psal. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that proceeds not from feigned lips.

35. 1, 2, 3. Plead my cause (O Lord) with them that strive with me: fight against them

that fight against me; Take hold of shield and buckler, and stand up for mine help; Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

More examples you have in Psalm. 18. 2, 3, 4, 6. Zech. 6. 1, 2, 13.

**CHRONOGRAPHIA**, *Chronographia* Temporum descriptio, a description of times and seasons: derived from *χρονος* [*grapho*] *parabola*, to write or describe; and *χρονος* [*chronos*] *tempus*, time or season.

*Chronographie* is a Rhetorical Exornation, whereby the Orator describes any time or reason for decorations sake: as the morning, the evening, midnight, the dawning and break of the day, the Sun-rising, the Sun-setting, Spring, Summer, Autumn, Winter, &c.

When break of day had drawn the curtain of Heaven,

The morning.

When the morning had won the field of darkness,

When bright *Aurora* with her glittering beams, sweet and comfortable rays, had reassumed her dominion in the air,

When the Morn's fair cheek had not yet lost her tears.

When the bright beams of the East had driven away the dark shadow of the night, and the cheerful birds had welcomed the first dawning light with their glad songs, and when black and table clouds were changed into golden glory,

The evening.

When the stars begin to glory of the light which they borrowed from the Sun.

When

## of Rhetorick unveiled.

CIS  
209

When the nights black-mantle over-spreads  
the sky.

When candles begin to inherit the Suns of-  
fice.

When the night clad in black, mourns for the  
loss of day.

When the darkness ariseth in the East, and  
stars begin to appear; when labourers forsake the  
fields, birds betake themselves to their night-  
boughs; and when the silence of all creatures is  
increased through the desire of rest.

When all weary creatures take their sweet  
slumber, when cares are slackned, and hearts for-  
get their labours, &c. Midnight.

When the Sun visits the face of the earth with  
the warming and enlivening influence of his  
beams; when fountains and streams wax clear,  
pastures green; when the flowers of the field,  
with the trees blossomes do present their beauty  
to the eyes of the beholder, &c. The Spring.

When trees are widowed of their leaves.

By the like observation of circumstances are  
all other descriptions of time. Autumn.

**EUPHEMISMS**, *εὐφροσύνη, bona didicimus*  
*mutata seu favorabilis locutio*, a good change  
of a word, or a fair kind of speech: derived  
from *eu*, [*eu*] bene, well or pleasingly, and *phemi*,  
[*phemi*] dico, to speak; or from *εὐφροσύνη* [*eu-  
phrosyne*] *laetitia lingua, aut bona verba dico*, to fa-  
vour in speech, or to give pleasing words.

It is a fair kind of speech, or a modest way of  
expressing ones mind.

A figure whereby in Scripture you shall find  
a fair name put on a foul voice, and a word of a

good and bad significations interpreted to the better part, and it is also when things (which would offend a most modest and chaste ear) are veiled with *Periphrasis*, or circumlocution.

See *Anti-  
phrasis*.

Thus in Dent. 22. 9. To sanctifie is put for to defile.

Thus incest and adultery is sometimes exprest by a modest term of uncovering the nakedness; this you have in Lev. 18. 6. 20. 11, 17. Ezek. 22. 10.

Thus the vessel wherein nature eases it self, is for seemliness veiled with this *Periphrasis*, a vessel wherein is no pleasure, and this in Jer. 22. 28. and Hof. 8. 8.

Thus in Prov. 5. 20. Solomon most seemly observes the modesty of speech; where he saith, Let her breasts alwaies satisfie thee, why shouldst thou embrace the bosome of a stranger?

Thus urine is veiled with a *Circumlocution*, water of the feet.

**P**ARRHESIA, *παρρησία*, *Licentia*, *loquendi libertas* & *audacia*, liberty or boldness of speaking: derived from *παρ* [*par*] and *ῥησις*, [*rhesis*] license, or liberty.

A figure when we speak freely and boldly concerning things displeasing and obnoxious to envy, especially when fear seemed to hinder it, or,

When in any case we shew our confidence for the present, our fearfulness for the future, or our ability to confute a false accusation, or, as others say.

It is either when we boldly acknowledge and defend a fault not proved against us, or when

we

we venturously and confidently upbraid and rebuke others for their faules; In which form of speech, it being to Superiours, such an asswaging may elegantly be used; to wit,

May I with your leave, speak freely what I think?

Or a modest insinuation made by shewing the necessity of freedom of speech in that behalf.

*Hæde quam non reformidem, quanta possum voce contendam; tantum abest ut tue sententia subscribam, ut in publico hoc confesso decedere non reformidem: Ecce, adeo non curo iram vestram.*

English Examples.

You may suppose me proud and inconstant, but my sincerity shall out-dare all their calumnies.

It is contrary to the known rules of Justice to condemn any man (as you have) without hearing him first, whom you condemn.

Scriptural Examples of Parrhesia.

Job 32. 21, 22. Let me not I pray you, accept any mans person, neither let me give flattering titles unto man, for I know not to give flattering titles; in so doing, my maker would soon take me away.

*Elise* having in the 18, 19, 20. verses made his apology or insinuation, doth here declare his purpose of free speech, and adds his reason in vers. 22.

*Gal. 1. 10.* For do I now perswade men, or God? or do I seek to please men? for if I yet pleased



pleased men, I should not be the servant of Christ.

Psal. 46. 2, 3. Therefore will not we fear, though the earth be removed: and though the Mountains be carried into the midst of the Sea, though the waters thereof roar and be troubled, &c.

**H**EBRAISM, or an imitation of the Hebrews in phrase or construction; It is when the construction proper to the Hebrew tongue is used in another language.

The Hebrews do often in stead of an Epithet, put the Substantive in the Genitive case; as,

Men of Mercy, for, merciful men.

A land of desolation, for a desolate land.

A man of desires, for a man very desirable and lovely, in Dan. 9. 23.

The son of perdition, i. e. one ordained unto condemnation: as John 17. 13.

3. The 23. The man of sin; there is a great emphasis in it; it is as much as if the Apostle had said, a very sinful man, a man made up of wickedness, being as it were sin itself in the abstract.

This is an Hebraism, very frequent in Scripture: hence in Isa. 53. 7. Christ is called a man of sorrows, i. e. a man even compacted and compounded of all kinds, and degrees of sorrows.

The Hebrews do also often use the imperative Mood for the Future Tense, to shew the certainty of a thing: as,

Amos. 5. 6. Seek the Lord and live, i. e. ye shall certainly live.

So Deut. 32. 46, 50. The Lord bids *Moses* go up to Mount *Nebn* and dye there, i. e. thou shalt contrarily dye there.

And contrarily they sometimes put the Future Tense for the imperative Mood, as,

Exod. 20. Thou [ shalt ] not kill, steal, &c. for do not kill, steal, &c.

Mal. 2. 7. The Priests lips shall preserve knowledge; for, let the Priests lips preserve knowledge.

When the Hebrews would express an excellent or glorious thing, they often join the name of God with it

Gen. 23. 6. *Abraham* is called a Prince of God.

Exod. 3. 1, 497. *Horeb* is called the Mountain of God: That is, a most high and excellent Mountain.

Psal. 46. 4. the City of God, i. e. a glorious City.

Itself, among the Hebrews is a note of swearing:

Heb. 2. 11. Therefor *swear* in wrath, if they shall enter into my rest, i. e. they shall never enter into my rest.

The like in 1 Sam. 14. 45.

**A** PODIOXIS, ἀποδιῶξις, Rejection, expelling, rejection, or an expelling, derived from ἀποδιῶω, [ apodioco ] *Rejicio, expello*, to reject or expel.

A figure when any argument or objection is with indignation rejected as extremely absurd, impertinent, false and by no means to be admitted of.

## A Latin Example.

*Sed de Luculbo alio dicam loco, & ita dicam, ut neq; vera laus ei decepta oratione mea, neq; falsa affixa esse videatur.*

## English Examples.

*Cicero for Milo: What should Milo hate Claudius, the flower of his glory?*

*And would any wise man ever have so said? were not ignorance the cause of this opinion, folly could not be the fruit.*

## Scriptural Examples of Apodixis.

*Matth. 16. 23. Thus Christ rejects Peter's argument, touching his endeavour to avert Christ from his suffering; Get thee behind me, Satan, thou art an offence unto me: For thou savourest not the things of God.*

*Thus when James and John would have leave of Christ to command fire to come down from heaven upon the Samaritans that would not receive him, Christ rebukes them, and said in Luk. 9. 55. Ye know not what manner of spirit ye are of, &c.*

*See Act. 8. 20. Mar. 4. 6, 7. Psal. 50. 16.*

**A**PODIXIS, ἀποδείξις, Demonstratio & evidens probatio, Demonstration or evident proof, derived from ἀποδείκνυμι, [apodisknumi] rationis seu argumentis demonstrare, aut probo, evidently to shew or prove.

A form of speech by which the Orator or speaker grounds his saying upon general experience: it differs from (the next figure) *Martyria* in this, that in *Martyria* the Speaker confirms what he saith by the Testimony of his own knowledge; in this he infers his reason and confirmation from known principles, which experience prove, and no man can deny.

*English Examples.*

Hereunto appertain many Proverbs, and common sayings, which arise from general proof and experience: as,

Trust not an horses heel, nor a dogs tooth.  
Fire and water have no mercy.

*Scriptural Examples of Apodixis.*

Gal. 6. 7. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

Job 8. 11. Can the rush grow up without mire?  
Can the flag grow without water?

Prov. 6. 27. Can a man take fire in his bosom, and his cloaths not be burnt? Can one go upon hot coles, and his feet not be burnt?

**M**ARTYRIA, μαρτυρία, Testimonium, Testatio, Testimony or evidence: derived from μαρτυρ [martyr] testis, a witness.

A figure when the speaker confirms something by his own experience.

Thus the Physician makes report of his own proof in diseases and cures, and sometimes records

reords them to the great benefit of succeeding generations.

Thus the Captain which hath been in many battles, at many sieges, and hath had experience in many stratagems, teaches young souldiers, and confirms his advice by his own testimony founded upon often proof.

### Scriptural Examples of Martyria.

Job. 5. 3. I have seen the foolish taking root : but suddainly I cursed his habitation.

Psal. 37. 35. I have seen the wicked in great power, and spreading himself like a green bay-tree, yet he passed away, and lo he was not, yea, I sought him, but he could not be found.

Vers. 25. I have been young and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

So I John 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life ; ( for the life was manifested, and we have seen it, and bear witness, and shew unto you the eternal life which was with the Father, and was manifested unto us ) That which we have seen and heard, declare we unto you, &c.

**E**PIPHONE, *ἐπιμονή*, *Commemoratio, itam perseverantia*, a staying long upon one matter; derived from *ἐπιμονή*, *ἐπιμονή*, *ἐπιμονή*, (i. e.) *expecto ob rem aliquam*, to stay or wait for something. This the Platonist mistook for a figure whereby a speaker dwells upon



upon, and persists in a former conclusion, or the same cause much after one form of speech, but repeated in other words more plainly: By others it is said to be when the speaker knowing whereon the greatest weight of his cause or matter doth depend, makes often recourse thither, and repeats it many times by variation.

*English Examples.*

And shall so eminent a vertue be expelled, thrust out, banished, and cast away from the City?

What didst thou cover? what didst thou wish? what didst thou desire?

*Scriptural Examples.*

Eccles. 1. 3. What profit hath a man of all his labour which he hath under the Sun?

What profit ] to wit, towards the attaining of happiness; otherwise in all labours there is some profit towards the helping of our earthly estates, as Prov. 14. 23.

This is an elegant *Epimone* or dwelling upon the former conclusion, of the vanity of all things, delivered in the former verse, and here repeated in other words more plainly.

Gen. 18. 24, &c. Here you have a good example in *Abrahams* suit to God for the Sodomites, in these words; If there be fifty righteous within the city, wilt thou destroy, and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, &c. And thus

thus he perseverantly continues his suit to the sixth request.

John 21. 15, &c. Thus Christ speaks to Simon Peter, Simon son of Jonas lovest thou me more than these? feed my sheep; which saying he persists in and repeats three times one presently after another.

Matth. 12. 31, 32. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men: And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

The like examples you may find in Mar. 7. 21, 22, 23. Col. 2. 13, 14, 15. 1 Cor. 7. 36, 37.

**H**ORISMOS, ὁρισμός, *Definitio*, Definition, or an expresse declaring what a thing or the nature thereof is; derived from ὁρίζω, [ *horizo* ] *definio*, to define, or make a plain description of a thing.

A figure whereby we declare what a thing is, or delineate the nature of it; and it is often used when we would shew a difference between two words: namely by defining both.

#### Latine Examples.

*Est virtus placitis abstinuisse bonis.*

*Virtus est habitus rationi consentaneus.*

*Nolo te parcum appellare, cum sis avarus; nam qui parcus est, utitur eo quod satis est, tu contra propter avaritiam, quo plus habes, eo magis egres; gloria est*

*est illustris ac pervulgata malorum ac magorum  
vel in suos cives; vel in patriam, vel in omne genus  
hominum, tantum meritorum.*

*English Examples.*

Godliness is the exact care of a Christian, to worship God in the spirit according to the dictates of his will, with all sincerity.

He that subverts the Laws, and infringes the peoples liberties, is a Tyrant.

Fear is an apprehension of future harm.

In way of Gradation:

To refuse good counsel is folly; to condemn it, wickedness; to scorn it, madness.

Beauty is nothing but a transitory charm, an illusion of senses, a slave of pleasure: a flower which has but a moment of life; a dial on which we never look, but whilest the Sun shines on it: it is a dunghil covered with snow: a glass painted with false colours, &c.

This is not fortitude, but temerity; for fortitude is an heroic contempt of evil through due consideration of the justness of the cause, controversy and call: but temerity is a foolish enterprize of perils without due consideration of either.

*Scriptural Examples of Florissimos.*

Job 28.28. Behold, the fear of the Lord, that is wisdom; and to depart from evil, is understanding.

Isa. 58.4,5,6,7. Thus you have an hypocritical fast elegantly defined, and distinguished from such an one as is acceptable with God.

See Luke 4.18, Isai. 61.1. Gal. 5.19,20,21,22, &c. Prov. 27.3,4.

**M**ETABASIS, μεταβασις, *Transitio*, Transition, or a passing over from one thing to another: derived from μεταβαινω, [*metabaino*]. *transco*, to pass over from one thing to another.

A figure whereby the parts of an oration or speech are knit together: and is,

When we are briefly put in mind of what hath been said, and what remains further to be spoken.

This Exornation conduces to eloquence and attention; to the understanding and remembrance of the things handled in a speech.

The first part of this figure hath respect unto the precedent; the latter part makes way for, or prepares the Reader unto the following matter.

*Latin and English Examples interwoven.*

This figure is made eight ways: viz.

1. From the equal.

*At hac erant jucundissima nec minus voluptatis attulerant illa: In English;*

But these things were most pleasant and delightful, nor shall those bring less pleasure.

The matters which you have already heard, were wonderful, and those that you shall hear, are no less marvellous.

2. From the unequal.

*Sed hac utcumq; ignoscenda, illud quis ferat? audistis gravissima, sed audietis graviora: In English,*

But these things howsoever to be forgiven, who can bear that? you have heard very grievous things, but ye shall hear more grievous.

I have declared unto you many of the commendable faculties of his mind, yet I will tell you of many more, and far more excellent.

3. From the like.

*Hac perfida designavit, cuius generis sunt & illa, quae nuper Roma patrasse dicitur:* In English thus.

He hath evidently marked out these trayterous and disloyal acts; of which sort also are those which are reported to have been lately perpetrated at Rome.

I have hitherto made mention of his noble enterpises in France, and now will I rehearse his worthy acts done in England.

4. From the contrary,

*Sed hac juvenis peccavit, nunc Senis virtutes audietis:* In English thus:

But this a young man hath offended, now ye shall hear the vertues and properties of an old man.

As I have spoken of his sad adversity and misery, so will I now speak of his happy prosperity, which at length ensued, as the bright day both after the dark night,

6. From the differing.

*De moribus habes, nunc de doctrina reliquum est ut dicamus:* In English thus,

You have a relation touching manners, now it remains that we speak concerning doctrine.

7. As it were by anticipation or the prevention of an objection.

*Fam ad reliqua properabimus, si prius illud tantum adjecerimus:* In English thus,

Now we will hasten unto that which is behind, if we shall first add in that one thing.



By anticipation more clearly thus ;  
 Peradventure you think me too long in the  
 threatnings of the Law ; I will now pass to the  
 sweet promises of the Gospel.

7. By Reprehension.

*Quid his immoror ? ad id quod est hujus causa  
 caput , festinet oratio.* In English thus,

Why stay I upon these things ? I shall hasten  
 my speech unto that which is the principal point  
 of the matter in question.

8. From Consequents, or from things relating  
 to some thing precedent.

*Habes quod in illum contulerim beneficiorum ; nunc  
 quam gratiam mihi retulerit audi :* In English  
 thus,

You have heard what kindnesses I conferr'd  
 on him ; now what return he made me of those,  
 favours, attend ye.

You have heard how he promised, and now  
 I will tell you how he performed, &c.

### *Scriptural Examples of Transition.*

1 Cor. 12. 31. And I will yet shew you a more  
 excellent way.

The first part looks to the precedent, but the  
 latter makes way for the subsequent matter :  
 Which is as much as if *Paul* had said, You have  
 heard of the gifts of prophesying and interpreta-  
 tion ; of the gifts of miracles, of healing, of di-  
 versity of tongues, &c. which are indeed emi-  
 nent gifts, and such as I exhort you to desire and  
 look out after. But the way of love (which this  
 Transition makes way for, and which he comes  
 to in the first verse of the next chapter) is a far  
 more excellent way than all these.

It

It is the custome likewise of the same Apostle, that passing over from one matter to another, he gives a certain entrance; or a little beginning whereby he doth as it were prepare the Reader to the following matter: as,

1 Cor. 15. 1, 2. He admonishes the Corinthians to remember what they had learned: So 1 Cor. 11. 17. having briefly reprehended them, he passes over unto another matter.

**P**ARECBASIS, *παρεκβασις*, *Digressio*, *Digression*, *excursion*, or a going from a matter in hand to speak of another thing: derived from *παρεκβαινω*, [*parecbaino*] *digredior*, to digress or go from the purpose.

*Digression* is as it were a wandering from the purpose or intended matter.

It is the handling of some matter going out from order, but yet upon sufficient ground, and for the advantage and illustration of the cause or matter we have in hand.

*Digression* is a figure when some thing is added beside or beyond the purpose or intended matter, and goes out from the appointed discourse.

Note that digression ought in some respect to be agreeable, and pertinent to those matters which we have in hand, and not to be strange or remote from the purpose, and that by the abuses of this Exornation, namely, by going forth abruptly, by tarrying too long abroad, and returning in unto the matter overthwartly, we shall in stead of adorning and garnishing our cause or speech, darken our main cause or principal matter, and deform the Oratio.

This Exornation is frequent in Scripture: as Rom. 1. from 1. to 8. The Apostle Paul here digresses from his name, to the description of his calling in the first verse, then unto the definition of the Gospel in the 2. verse, by and by to the description of Christ in the 3. and 4. verses; then he again as it were slides unto his calling in the 5. verse; at length he prays for grace and peace for the Romans, unto whom his Epistle is directed, and so he doth, as it were, finish his course or compass: and these are occasioned by the words in the sentences or things spoken of.

Col. 1. 3, 4. We give thanks to God [even the father of our Lord Jesus Christ, always praying for you:] since we heard of your faith in Christ Jesus, and of your love toward all Saints.

Where you see the Digression noted, then you have the apt return into the matter: Since we heard of, &c.

Gen. 2. 8. to 15. verse. And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made: [for out of the ground made the Lord God to grow every tree pleasant to the sight, &c. the Digression here, begins at the 9. and ends with the 14. verse] then in the 15. verse you have the return unto the matter in hand; in these words; Then the Lord God took the man and put him into the Garden of Eden, &c.

See 1 Cor. 1. 13. Ephes. 3. 1. Gen. 38. the whole chapter.

**P**ARECHESIS, *anaphora*, *allusio*; allusion, or a resembling of one thing to another, derived from

from *παρρησία*, [*parecheo*] *sono assimilis sum*, to resemble, or allude unto.

*Parechesis* is a figure when we bring in something of anothers to another intent than his own: or,

When the allusion of words is to be searched after in another language or speech than in that wherein the Authour wrote.

Latine Examples.

*Quod Orator de cecitate, de ignorantia dico :  
vultus perpetua nocte coopertus non concipit nefas,  
ad quod ducibus oculis pervenitur; tua (quo Nero  
Seneca) in me merita, dum vita suppetit, aeterna,  
erunt.*

*De bonorum societate dicere licet, quod Ovidius de  
Jovis sui habitaculo, lib. 1. Metam.*

*Hic locus est, quem, si verbis audacia detur,  
Haud timeam magni dixisse palatia cæli.*

English Examples.

I may say of flatterers, as *Tacitus* of Courtiers: They speak more readily with the Princes for-  
tune than himself.

We may say of Providence, as *Ovid* of the Sun, It sees all things, and by it all things on earth are govern'd.

I may say of an ill conscience, as *Socrates* of a wandering traveller, It is no wonder if it be out of temper, when it hath its self for its companion.

Scriptural Examples of *Parechesis*.

Matth. 11. 17. We have piped unto you, and ye have not danced, &c.

John 10. 1. He that entreth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber.

1 Cor. 1. 23. But we preach Christ crucified; unto the Jews, even a stumbling block, and unto the Gracians foolishness: but unto, &c.

See Gen. 48. 14, &c. John 1. 5.

**G**NOME, γνώμη, *Sententia*, a Sentence: derived from γνῶω, [*gnoo*] *nosco*, to know.

A *Sentence* is some excellent profitable and remarkable saying: it is a pearl in a discourse.

*Gnome* is a figure when we bring in a sentence or such a remarkable saying of anothers to the same purpose with the Authour, he being not named.

#### Latine Examples.

*Fit ex malè agendo consuetudo, deinde natura.*

*Ita vivendum est cum hominibus, tanquam Deus videat; sic loquendum cum deo, tanquam homines audiant.*

*Civitatis anima sunt leges.*

#### English Examples.

Sen-  
tences.

Where ever the Sun shines, is a wise man's countrey.

The rich mans bounty is the poor mans Exchequer.

Error and Repentance are the companions of rashness.

The covetous man wants as well that which he hath, as that which he hath not.

Unlawful desires are punished after the effect  
of



of enjoying; but impossible desires are punished in the desire it self.

*Scriptural Examples of Gnome.*

*Sentences* are by *Solomon* in *Prov.* 1. 2. called words of wisdom and understanding.

*Prov.* 10. 19. In the multitude of words there wanteth not sin: but he that refraineth his lips, is wise.

*Vers.* 5. He that gathereth in Summer, is a wise son; but he that sleepeth in harvest, is a son that causeth shame.

See *Eccles.* 12. 11. and divers other places of the Scripture.

**P**AREGMENON παρὰ γένεσιν, derivatum, deductum; a derivative, or derived from: this word is a particle of the preterperfect tense passive of the verb παρὰ γίνομαι, [parago] deduco, derivo, to derive or take from.

A figure when words, whereof one is derived of another, are conjoined.

*Latine Examples.*

*Is domum miser, cujus miseriam nobilitas locupletavit.*

*Ingenioq; faves ingeniosa tuo.*

*English Examples.*

Marvel not at that which is so little marvellous.

A discreet discretion.

Sometimes there is a double *Paregmenon* in one sentence; as,

He

He wished rather to die a present death, than to live in the misery of life.

The humble soul is established by humility.

*Scriptural Examples of Paregmenon.*

Dan.2.21. He giveth wisdom unto the wise, &c.

Rom.9.32. For they stumbled at that stumbling stone.

1 Cor.15.47. The first man was of the earth, earthy, the second is the Lord from heaven, heavenly.

Prov.11. 15. He that hateth suretyship is sure.  
See 1 Cor.1.19. Prov.11.17,25, &c.

**MIMESIS**, *μίμησις*, *imitatio*, Imitation; derived from *μιμῶμαι*, [*mimomai*] *imitor*, to imitate or resemble.

It is an *Imitation* or a using of the language of others, which is used in the Scripture; as,

In Psal.2.3. *David* uses the language of rebellious rulers: Let us break their bands and cast away their cords from us.

So in 1 Cor.15.32. *Paul* uses the words of Epicures, What advantages it me, if the dead rise not? let us eat and drink, for to morrow we shall die,

Thus the Prophet *Isaiab* speaks in the language of the profane Rulers in *Jerusalem*, who made a mock at Gods word and threats; *Isai.* 28.15. We have made a Covenant with death, and with hell are we at agreement, we have made lies our refuge, and under a falshood have we hid our selves.

The like in Mich 3.11, &c.

**M**YCTERISMUS, μυκτηρισμός, *Subsanna-*  
[io, *irrisio*, a disdainful gibe or scoff; derived  
from μυκτηρίζω, [*mycterizo*] *subsanno*, *naso*  
*suspendo*, to mock or scoff with bending of the  
brows, or with blowing the nose at one; or  
from ἀείρω, [*aeiro*] *erigo*, *suspendo*, to lift up or  
hang up, and μυκτήρ, [*mycter*] *nasus*, the nose.

It is a privy kind of mock or scoff, yet not so  
privy but that it may well be perceived.

It is near to a *Sarcasm*, but that is more ma-  
nifest, this more privy; that more easie, and  
this more hard: And sometimes is a figure, when  
in shew of disdainful contempt of a person or  
thing we sling up our nose.

Thus when a certain man that was bald, had  
spightfully railed against *Diogenes*, after a little  
pause *Diogenes* answered him thus: My friend,  
further I have done thee no harm, but this I  
must say to thee, I do much commend the hairs  
that are fallen from thy head, I for suppose they  
were wise, in that they made hast to leave the  
company of so foolish a skull.

To one that demanded of *Demonax* the Philo-  
sopher, if Philosophers did use to eat sweet  
Cakes: *Demonax* made this answer, Dost thou  
think (saith he) that Bees gather their honey  
for fools only?

Luke 16. 14. Thus the Pharisees derided Christ;  
they did not simply contemn him, but they shew-  
ed their contempt of him by their gestures.

**A**NAMNESIS, ἀνάμνησις, *Recordatio*, Re-  
membrance, or a calling to mind: deri-  
ved from ἀναμνέσκειν, [*anamnaomai*] *recorder*,  
*Anamnesis*

*Anamnesis* is a figure whereby the speaker calling to mind matters past, whether of sorrow, joy, &c. doth make recital of them for his own advantage, or for the benefit of those that hear him: as,

Psal. 138. 1. By the rivers, there we sate down, yea, we wept when we remembred *Sion*, &c.

Luke 15. 17. The prodigal son, when he came to himself, said, How many hired servants of my fathers house, have bread enough and to spare, and I perish with hunger? I will arise and go to my father, &c.

Gen. 32. 10. Thus *Jacob*, in his return from *Laban*, in thankful remembrance of the goodness of God to him, breaks out; With my staff I passed over this Jordan, and now I am become two bands, &c.

Psal. 77. 5. 6. saith *David*, I have considered the days of old, the years of ancient times; I call to remembrance my song in the night, &c.

See Prov. 5. 12, &c.

**E**XPEDITIO, expedition, or quick dispatch.

*Expedition* is a figure when many parts or reasons of an argument being enumerated, and touched, all are destroyed, save that only upon which the speaker intends to conclude, stand to, and rest upon.

One of these courses must be taken; either you must distinctly observe and practise these rules, or deny that ever you received instructions, or alledge want of capacity in your self, or want of use of them in your life.

That

That they are not necessary, you cannot say; for what more necessary in your life, than to write well? That you are incapable, is a slander, and a contradiction to your own conscience and my experience, that hath seen such fair essays of your endeavours: And to say you had never any directions, were to give your two eyes the lye, and to make me believe, that I did never but dream your good. Therefore must your labour conspire with my inventions, and so must you unavoidably become skilful.

Seeing that this land was mine, thou must needs shew that neither thou didst possess it, being void, or made it thine by use, or purchase, or else that it came to thee by Inheritance: Thou couldst not possess it void when I was in possession; also thou canst not make it thine by use nor custome. Thou hast no deed to evidence thy purchase of it; I being alive it could not descend upon thee by Inheritance: it follows then that thou wouldst put me from mine own land, before I be dead:

**D**IATYPOSIS, *διὰ τῆς ποσὸς*, Descriptio, Informatio, Description, information of a thing derived from *διὰ τῆς ποσὸς*, [*diatypo*] describo, informo, to describe, inform, &c.

A figure when a thing is so described by more words, that it may seem to be set, as it were, before our eyes; or,

When we have spoken of a thing in general, descend unto particulars.

Latine Examples.

*Personarum omnia vocibus ebriorum, natabant quæ,  
vimentia*



*vimenta mero, madebant parietes, &c. vid. Ovid. in descript. pestis, lib. Metam. 7. v. 5128. procella, lib. 11. ver. 500. diluvii, lib. 1. v. 260. Virgil. in descript. scuri Ænea, lib. 8. Æneid. v 620.*

### English Examples.

If you desire that I make you a picture or lively description of the nature of Desire, I will tell you ; It is a strange countrey , whereunto the Prodigal child sailed when he forsook his fathers house to undertake a banishment : a countrey where corn is still in grass ; vines in the bud ; trees perpetually in blossome , and birds always in the shell ; you neither see corn, fruit, nor any thing fully shaped, all is there only in expectation : A countrey where the Inhabitants are never without Fevers, one is no sooner gone, but another comes into its place : here time looks on you as far off, and never comes near you, but shews you an enchanted looking glass , wherein you see a thousand false colours, which amuse you. Here at best you have nothing to dinner but smoke and expectation.

### Scriptural Examples of Diatyposis.

Psal. 7. 13, 14. God judgeth the righteous ; God is angry with the wicked every day ; if he turn riot, he will whet his sword : he hath bent his bow, he hath also prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

2 Tim. 3. 1, 2, &c. This know also , that in the last days perillous times shall come : for men shall be lovers of their own selves , covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c.

So if speaking of war, blood-shed, enemies, clamours, depopulations, &c. which happen by it, are laid open.

See Revel. 21. 10. Revel. 1. 13. Isa. 1. 7, 8, &c.

**PROECTHESIS**, προεκθεσις, *expositio qua praemittitur*; an exposition which is sent afore; derived from προεκτιθεμι, [*proectithemi*] *priori loco expono*, to expound in the former place.

This Ex-  
ornation  
is of kind  
to *Ætio-  
logia*.

It is as it were a præ-exposition or a præposition of a speech, wherein that which comes into controversie, or debate, is presented unto the eye.

A figure usual in Scripture, when the speaker doth by his answer (containing a reason of what he, or some other hath said or done) defend himself or the other person, as unblameable in such speech or action.

Thus *Job* being accused and rebuked of his friends, of impatiency, sin, folly, &c.

Replyesthus:

*Job* 6.2.&c. O that my grief were thoroughly weighed, and my calamities laid together in the ballance, for the arrows of the Almighty are within me, the poyson whereof drinketh up my spirit, &c. Doth the wild Ass bray when he hath grass? or loweth the Oxe over his fodder?

In this form of speech our Saviour many times defends his doings against the accusation of his adversaries: as, for healing the man with the withered hand on the Sabbath day.

Mark 3.4. And he saith unto them, It is lawful to do good on the Sabbath days, or to do evil?

evil? to save life, or to kill? but they held their peace.

The like in Matth. 12. 11. What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

In like manner in Luke 6. 1, 2, &c. Mark. 2. 23. He defends his disciples being accused for pulling the ears of corn on the Sabbath day, by alledging the example of *David* eating the Shewbread in his great hunger. Secondly, By shewing in his authority, as Lord of the Sabbath. And then by citing a saying of Hos. 5. 6. I will have mercy and not sacrifice.

And in Matth. 9. 12, 13. He being accused for eating and drinking with publicans and sinners, answers; They that are whole need not a Physician, but they that are sick; I came not to call the righteous but sinners to repentance.

**DIALOGISMUS**, διαλογισμος, *Sermocinatio*; a Dialogue or conference between two: derived from διαλογίζομαι, [*dialogizomai*] *sermocinor*, to dispute or talk.

*Dialogismus* is a figure or form of speech, whereby the speaker feigns a person to speak much or little, according to comeliness; much like unto *Prosopopæia*: differing only in this; When the person feigned speaks all himself, then it is *Prosopopæia*; but when the speaker answers now and then to the question, or objection, which the feigned person makes unto him, it is called *Dialogismus*: Or it is,

When

When as one discussing a thing by himself, as it were talking with another, doth move the question, and make the answer: as,

Hos. 12.7,8,9. Saith the Lord by the Prophet there concerning *Ephraim*; He is a Merchant, the ballances of deceit are in his hands, he loveth to expresse,

Then follows the fiction of *Ephraim's* speech;

Yet, I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me, that were sin.

Then you have the Lords answer to this objection.

And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast, &c.

Here note that care be taken that the speech be suitable to the person feigned, and that it be no otherwise than in probability the same person would use: as, here in this example; *Ephraim's* speech favours of pride, artogancy, and self-justification, suitable to the condition this and other Scriptures prove him to be of; if this caution be not observed, this form of speech will seem vain and absurd.

**E**MPHASIS, *ἔμφασις*, *efficacia significandi*, the vertue and efficacy of signifying ones mind: derived from *ἐμφαίνω* [*emphaino*] *repraesento*, to represent: Or

It is an earnest, vehement, or expresse signification of ones mind.

*Emphasis* is a figure whereby a tacite vertue and efficacy of signification is given unto words:

Or,

It is a form of speech which signifieth that which it doth not expresse; the signification whereof is understood either by the manner of pronounciation, or by the nature of the words themselves.

*English Examples.*

When the signification is to be understood by the pronounciation.

Darest thou presume to praise him? *i. e.* is ignorance fit to commend learning, or folly meet to praise wisdom?

Wilt thou beleeve a *Scot*? whereby is signified, not simply a man born in *Scotland*, but any other dissembler, after the nature and disposition of that Nation.

Thy looks upon a sudden are become dismal, thy brow dull as Saturns issue, thy lips are hung with black, as if thy tongue were to pronounce some funeral.

He talked with such vehemency of passion, as though his heart would climb up into his mouth to take his tongues office.

I could wish you were secretary of my thoughts, or that there were a crystal casement in my breast, through which you might espy the inward motions and palpitations of my heart, then you would be certified of the sincerity of my heart in this affirmation.

*Scriptural Examples of Emphasis.*

Eccles. 10. 20. *Solomon* there uses an excellent emphasis, where he gives us warning that we should



should not speak or think evil of the King, no not in our bed-chamber: for saith he, A bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Job 17. 14. I have said to corruption, Thou art my father: to the worm, Thou art my mother and sister.

Heb. 12. 24. To the blood of sprinkling, that speaketh better things than that of Abel.

Prov. 30. 8, 9. Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, &c.

See Isa. 2. 4, 5. Micah 4. 4. 2 King. 20. 17. Mat. 12. 35.

**SYLLOGISMUS**, *συλλογισμός*, *Rationatio*, *collectio que ratiocinando fit*, reasoning, a conclusion which is made by reasoning together in argument; derived from *συλλογίζομαι*, [*syllogizomai*] *ratiocinatione colligo*, to conclude by reasoning.

A Rhetorical syllogism is also by the Grecians called *Epichirema* *ἐπιχίρημα*, *argumentum*, *quo aliquid probari, illustrari, & argui potest*: An argument whereby any thing may be proved, illustrated and reasoned.

A Rhetorical Syllogism is a form of speech, whereby the speaker amplifieth a matter by conjecture, that is, by expressing some signs or circumstances of a matter; which circumstances are of three sorts, either going before it, annexed with, or following after it.

1. As to circumstances going before the matter.

1 Kings 17. 1. As the Lord God of Israel li-  
veth, before whom I stand, there shall not be dew  
nor rain these years, but according to my word.

Hereby the great drought, *Elisha* signifies the  
great famine & dearth which should be brought  
by it.

Gen. 7. 4. Isa. 4. 1. Mat. 10. 30. & 24. 20.

2. As to circumstances annexed with the  
matter.

1 Sam. 17. 6, 7. The huge stature and great  
strength of *Goliath* is signified by the weight of his  
brigandine and spears head, and by the mon-  
strous bigness of his spear staff, compared to a  
weavers beam.

See Act. 24. 26. Marth. 26. 75. 1 Kings 12.  
10. Isa. 2. 9. Luke 7. 44.

3. As to circumstances following after the  
matter.

2 Sam. 18. 33. There *Dauids* sorrowful be-  
wailing of his son *Absoloms* death is described :  
whereby may be collected how dearly he loved  
his son notwithstanding his evil inclinations.

See Isa. 49. 20, &c.

A Logical *Syllogism* is a perfect argument con-  
sisting of three parts, inferring a necessary con-  
clusion; or whereby something is necessarily  
proved.

The first part of a *Syllogism* is called, the Pro-  
position or Major, whereby the consequent of  
the question, or the conclusion is at least dispo-  
sed with the argument.

The second, the Assumption or Minor ; and  
this is affirmed from the proposition.

The third, the conclusion, this embraceth the  
part of the question and concludes it.

Ex-

Examples of a Syllogism in Logick.

Major, 1. Every vertue is honourable ;

Minor, 2. Patience is a vertue ;

Conclusion, 3. Therefore patience is honourable.

Every just thing is profitable ;

Every honest thing is just ;

Every honest thing therefore is profitable.

Every reasonable creature is sensible ;

But every man is a reasonable creature ;

Therefore every man is sensible.

**E**NTHYMEMA, ἐνθύμημα, animi conceptus, conception of the mind; derived from ἐνθύμημαι, [enthymeomai] animo concipio, to conceive in the mind.

An *Enthymem* is a form of speech, which *Quintilian* interpreteth a Comment, for that it may well be called the whole action and sentence of the mind; and it is, as *Cicero* saith, when the sentence concluded consisteth of contraries.

When any part of the Syllogism is wanting, it is said to be an *Enthymem*.

It is an imperfect or an unprofitable Syllogism, where one proposition is reserved in the mind, and not declared; or it is a Syllogism of one Proposition, in which one argument or proposition being laid down the conclusion is inferred.

*Enthymema est imperfectus Syllogismus; in quo nimirum Major Minorve desiderantur.*

## The Mystery

It is an imperfect Syllogism; that is to say, such a Syllogism, wherein the Major or Minor being wanting is looked for.

### Latine Examples.

*Pius fuit, fortis, sapiens. Deum quippe soluit, hostes contudit, fortunam utramq; moderate tulit, imò superavit.*

*Quem alienum fidum invenies, si tuis hostis fueris?*

### English Enthymems.

Our Ancestors made war, not only that they might free, but also that they might rule: But thou thinkest war may be left off, that we might be made bondslaves to serve.

If great wealths bring cares, and poverty misery, then the mean between these two extremes is a great blessing.

They which may do me good, will not; and they which are willing, cannot; therefore my distress remains.

If intemperance be hurtful, temperance is profitable: And if intemperance be not hurtful, neither is temperance profitable.

If fish bred in the salt water may want salting, then laws may need a law to mend them.

**D**I<sup>LEMMA</sup>, *ἑλεμμα*, *Argumentum cornutum*, an horned argument, or a double argument: derived from *dis*, [dis] twice, or double, and *ἄμμα*, [*lemma*] *Assumptio*, the Assumption or Minor Proposition, but sometimes it signifies the Major Proposition also.

*Dilemma* is an argument which convinceth every way, and consists of **two** propositions, which both ways conclude or convince ones adversaries; wherein, whether of the two you grant he will take hold of, or reprove you.

If he be a good man, why speak you ill of him? if he be naught, why do you keep him company?

Why should I sharply reprove him? if he be a good man, a friendly admonition is better; but if he be an evil man, reproof is odious and contemptible with him.

If you deem me unworthy of an answer, it proceeds of contempt; if your passion defers a reply, it argues a displeasure.

Either covetousness, or poverty exposed him to this act; not covetousness, for the course of his life declares him no covetous man; nor poverty, for he hath large possessions.

### *Scriptural Dilemma's.*

I Cor. 9. 17. For if I do this thing willingly, I have a reward: But if against my will, a dispensation of the Gospel is committed unto me.

John 18. 23. If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? mark 21. 30, 21, &c.

**HYPOTHESIS**, *ὑπόθεσις*, *suppositio*, a supposition or argument, derived from *ὑποτίθημι*, [*hypotithēmai*] *suppono*, to suppose; or from *ὑπὸ*, [*hypo*] *sub*, beneath or under, and *θεσις*, [*thesis*] *positio* a position or sentence propounded.



*Hypothesis* is an argument or matter whereon one may dispute : or it is a conditional proposition.

By Rhetoricians it is in its peculiar signification said to be a *finite question*.

Of questions there are two kinds ;

The one is infinite or endless.

The other finite or limited.

The *infinite question* is by the Greeks called *Thesis*, which signifies also a general argument proposed.

The *finite question* they call *Hypothesis*, which is as it were a conditional proposition.

Suppositions in Scripture are no Positions.

When the speech is only *Hypothetical*, it concludes nothing ; for a conditional proposition doth not simply affirm ; and therefore conclusions gathered from it, as if it were affirmative, will not hold : as,

Ezek. 18. 24. If a righteous man turn away from his righteousness, &c.

Hence would some conclude that a righteous man may finally fall from grace ; but this is no other than a supposition, and so concludes not.

Matth. 11. 21. If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. It follows not that there was some inclination in Tyre and Sidon to repentance.

Luke 19. 46. If these should hold their peace, the stones would immediately cry out. It will not hence follow that there was some inclination in the stones to speak or cry out.

**P**ARALOGISMUS, παραλογισμός, falsa ratiocinatio, false reasoning or debating of a matter, or a deceitful conclusion; derived from παραλογίζομαι, [paralogizomai] subdola supputatione fallo, vel falsa argumentatione utens decipio, to deceive by supposition full of deceits and wiles; or to defraud by false reasoning.

A *Paralogism* is a sophistical or deceitful conclusion: it is a manner of argument, which seems true when it is not.

*Examples.*

He that affirms *William* to be a living creature, saith true.

He that affirms *William* to be a Jack-daw, affirms him to be a living creature :

And therefore he that affirms *William* to be a Jack-daw saith true.

All sin is evil.

Every Christian doth sin :

Therefore every Christian is evil.

It may be answered that the assumption in this place doth not take the argument out of the proposition, but puts in another thing, and so it is no right frame of concluding, the assumption being not affirmed from the proposition.

Sometimes all the parts of the Syllogism are denied : as,

No Pope is a Devil.

No man is a Devil :

Therefore no man is a Pope.

This may be answered, that it is not according to the Definition of a Negative Syllogism, which must have always one affirmative.

**P**ATHOPŒIA, παθοποιία, [*pathopoiia*] *affellus expressio*, expression of the affection of the mind : derived from πάθος, [*pathos* which signifies ever more vehement affection, or an exceeding stirring up of the affections of the mind; and ποίω [*poieo*] *qualitate afficio*, to be affected with the quality of such ardent affections.

*Pathopoiia* is a form of speech whereby the speaker moves the mind of his hearers to some vehemency of affection, as of love, hatred, gladness, sorrow, &c.

It is when the speaker himself (being inwardly moved with any of those deep and vehement affections) doth by evident demonstration, passionate pronunciation and suitable gestures make a lively expression thereof.

#### *Scriptural Examples.*

Isai. 49. 15. Can a woman forget her sucking child? yea they may forget, yet will I not forget thee: Behold, I have graven thee upon the palms of my hands, &c.

Jer. 31 20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

Jer. 9. 1. 2. O that my head were waters, & mine eyes a fountain of tears, that I might weep day & night for the slain of the daughter of my people!

Oh that I had in the wilderness a lodging place, &c.

See Hos. 11. 7, 8. 1 Cor. 4. 14, 15. 2 Cor. 2. 4. Jer. 23. 9, 10.

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A brief Explanation of the several points  
used by the Learned in their writings,  
illustrated by particular and pertinent  
Examples upon each.

**F**Orasmuch as the Points or Notes used by  
the Learned in distinguishing writing  
(though not precisely pertinent to Rhetorick)  
are not the least part of Orthography,  
or of the right manner of writing: the ignorance  
whereof is frequently not only an obstacle  
to the discerning of the elegancy in writing, but  
likewise to the perceiving of the writers scope,  
drift and sense: It will therefore not be impertinent  
here to add a few lines in explanation;  
thereof.

The points used by the learned in their writings  
are 7, viz.

- |                  |   |                             |
|------------------|---|-----------------------------|
| 1. A Comma.      | } | 5. A note of Exclamation or |
| 2. A Semi-Colon. |   | Admiration.                 |
| 3. A Colon.      |   | 6. A note of Interrogation. |
| 4. A Period.     |   | 7. Parenthesis              |

Which are particularly and orderly illustrated  
and exemplified.

1. *Comma, Subdistinction*, the point in the part  
of a sentence without perfect sense: A *Comma*  
or cutting short is a shutting up of the sense, the  
measure and order in syllables being not filled up,  
extending

extending from two unto seven syllables, or thereabouts ; or as others define ;

It is a note of convenient silence, or rather a place of pausing or taking breath, whereby the bound or limit of pronunciation or utterance (the sense remaining) is so respited, as that which follows ought forthwith to succeed ;

It is a short pause, and thus noted —,

### A Latine Example of a Comma.

Ovid. *Utendum est aetate : cito pede praeterit aetas,  
Nec bona tam sequitur, quam bona prima fuit.*

### English Examples.

By this point or note all the parts of a sentence are distinguished : as,

Embrace in your sweet consideration, I beseech you, the misery of my case, acknowledge your self to be the cause, and think it reason for you to redress the effects.

Thus she said, thus she ended, with so fair a Majesty of unconquered vertue, that captivity might seem to have authority over tyranny, &c.

Loves companions be inquiet longines, fond comforts, faint discomforts, hopes, jealousies, carefulness, &c.

2. *Semi-colon, Semi media distinctio*, a pause somewhat longer than a Comma, and thus noted — ;



### A Latine Example.

*Cujus vita turpitudinis conscientia vacat; ejus nomen ab invidiosa; quantum in nobis est, malevolentia vindicetur.*

### An English Example.

Her witty perswasion had wise answers; her eloquence recompensed with sweetness; her threatnings repelled with disdain in *Pamela*, and patience in *Philoclea*, &c.

3. *Colon, Media distinctio*, a mean distinction between a *Comma* and a *Period*, is where there remains almost as much of the sentence to come, as is then past:

Or as others define it;

It is a part of a Sentence which finishes the sense, shut up in measure and order of syllables, but being pull'd away from a period it defers the hearers expectation, as not perfecting the sentence; and it goes forward from the twelfth to the eighteenth syllable, and sometimes to the twenty fourth: It is a longer stay than the former, thus noted — — — :

### A Latine Example of Colon.

*Quemadmodum Horologii umbram progressam sentimus, progredientem non cernimus: & fruticem aut herbam crevisse apparet, crescere autem nulli videtur: ita & ingeniorum profectus, quoniam*  
*minutis*

*minutis constat auctibus, ex intervallo sentitur.*

*English Examples.*

If I speak nothing, I choke myself, and am in no way of relief: if simply neglected: if confusedly, not understood: if by the bending together all my inward powers, they bring forth any lively expressing of that they truly feel, that is a token, forsooth, the thoughts are at too much leasure, &c.

4. *Periodus plena ac perfecta distinctio*, a period; a perfect or full point, or distinction; this is to be put at the end of a complete sentence.

That period is the most excellent, which is performed with two Colons (and sometimes Commas) or four parts of a sentence, as that which suspends the mind, and satisfies the ears.

A Period is thus noted——.

Herein beware that the Period be not shorter than the ear expects, nor longer than the strength and breath of the speaker or Reader may bear, and that it finish its course in a handsome and a full comprehension.

*A Latine Example of a Period.*

*Est enim hæc non scripta, sed nata lex; quam non didicimus, accepimus, legimus; verum ex natura ipsa arripimus, hausimus, expressimus: Ad quam non docti, sed facti, non instituti, sed imbuti sumus.*

*English*

### English Examples.

Lines cannot blush; so as modesty admits a freedom to my pen, which would be taxed in modesty being delivered by the tongue.

Thus every one may understand, I seek not to balk any thing by silence, or to cloud any thing by words.

5. A note of *Exclamation* or *Admiration*, thus noted——!

### Latine Examples.

*Ingens, atrox, horridum facinus! quale nec Antiquitas vidit, nec credent posteris; omnium denique flagitiorum compendium in ferrei hujus seculi faces reservatum!*

*O miseris hominum mentes! O pectora caca!*

*Qualibus in tenebris vita, &c!*

### An English Example.

O endless endeavours! O vain-glorious ignorance!

6. A note of *Interrogation* marked thus——?

### Latine Examples.

*Et quæ tanta fuit Romam tibi causa videndi?*

—— *Quid non mortalia peccora cogis*

*Auri sacra fames?*

### English

### *English Examples.*

How is my Sun, whose beams are shining bright,  
Become the cause of my dark ugly night?  
Or how do I captived in this dark plight,  
Bewail the case, and in the cause delight?

7. *Parenthesis*, which signifies interposition, is a sentence shut in with two half Moons (which set aside) the former discourse notwithstanding remains intire and sound: It is thus marked - ( )

### *Latine Examples.*

*Credo equidem ( nec vana fides ) genus esse deorum.*  
— *Princeps ( quia bella minantur*  
*Hostes ) militibus urbes praeiunxit & armis.*

### *An English Example.*

Tell me ingenuously ( if there be any ingenuity in you ) whether, &c.

**FINIS.**

